

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

If the political situation in Germany is obscure, so that we find it difficult to understand the extravagant enthusiasm for Hitler and the Third Reich, no less obscure is the religious situation with its battle for a Reich's Bishop and an Aryan Church.

We, therefore, welcome as throwing light upon it, the publication in English of Karl BARTH's big pamphlet, entitled *Theological Existence To-day!* (Hodder & Stoughton ; 2s. net). The title is not altogether a happy one, and scarcely indicates with sufficient definiteness the contents and character of the book. It is a powerful plea for religious liberty. It gives in no uncertain tones an answer to the question, Where ought a Christian preacher to take his stand in the crisis through which the (German) Church is passing to-day ?

It is a Luther-like utterance, strong, fearless, and pungent. In controversy Karl BARTH wields 'a right Jerusalem blade' that can cut to the bone. He has not been in a hurry to utter his mind on the exciting problems of the hour, but now that he has uttered it he has lifted the whole subject to a high level and exposed it in all its nakedness to the pure and searching light of the Word. By so doing he has made a permanent contribution to theology, for in discussing the present crisis in his own profound and comprehensive way he has brought into prominence the great eternal principles which constitute the Church and ought to govern Christian thinking.

He begins by a powerful assertion of the supremacy of the Word of God, and of the ministry of the Word. 'There are some things about which there is unanimity within the Church. One is, that there is no more urgent demand in the whole world than that which the Word of God makes, viz. that the Word be preached and heard. At all costs this demand has to be discharged by the world and the Church itself, cost what it may.' Further, the Word of God will triumph over all opponents, and the Church must place her confidence in the Word alone. 'And, particularly as preachers and teachers of the Church, we are at one in fear and also in joy, that we are called to serve the Word of God within the Church and in the world by our preaching and our teaching. We agree, too, that with the fulfilment of our calling we not only see ourselves stand or fall, but we see everything that is important to us in the world, however precious or great it be, standing or falling. So that to us no concern can be more pressing, no hope more moving than the concern and hope of our ministry.'

This is no otiose declaration. 'For the mighty temptation of this age, which appears in every shape possible, is that we no longer appreciate the intensity and exclusiveness of the demand which the Divine Word makes . . . so that in our anxiety in face of existing dangers we no longer put our whole trust in the authority of God's Word, but we think we ought to come to its aid with all sorts of contrivances, and we thus throw quite aside

our confidence in the Word's power to triumph. That is to say, we think ourselves capable of facing, solving, and moulding definite problems better from some other source than from and by means of God's Word.' It is a temptation and a danger by no means peculiar to the Church in Germany.

From this standpoint, then, and in the light of this supreme guiding principle, BARTH proceeds to discuss the problems of the hour. He deals particularly with three, namely, the re-organization of the Church, the appointment of a Reich's Bishop, and the German Christian movement. His handling of these is a wonderful piece of massive Christian reasoning.

Following upon the political triumph of the Nazis an overwhelming demand arose that the German Evangelical Churches in the twenty-nine States should be consolidated after the pattern of the Nazi regime. Under political pressure reforms along these lines have been pushed through. Whence, BARTH asks, did this sudden and violent demand for reform arise? Did it arise within the bosom of the Church? Was it due to some compulsion and guidance of the Word of God? The answer is obvious. Had it been a reform under constraint of the Word of God it would have worn a different look. 'The real Church under the Cross is the Church of the Holy Ghost whose activities must still in themselves, amid all the feebleness and foolishness of men, possess something profoundly gladdening and peaceful, something Sabbatical, reverential. An invisible yet subduing light never really altogether departs from the spiritual decisions of the Church—the light of a good conscience and the promise of the forgiveness of sins amid the weakness of the flesh. This light has not been perceptible at all in the proceedings so far of Church Reform.'

On the question of the Reich's Bishop, BARTH is scathing. A sudden and almost unanimous cry arose for a Bishop, a leader of the Church to correspond to the leader of the State. Nobody thought it worth while to ask what sort of a bishop. Is it one who shall be a mere superintendent as in

some Protestant Churches, or a full-blown autocratic prelate? Obviously, it is a leader after the pattern of Hitler. But this 'discloses something that all the waters of the Rhine cannot wash away: And that is, the active, strict, Roman Catholic Prelacy.' 'Has theological confusion reached such a pitch in Evangelical Germany, that, at length, without incurring any risk, a favourite new doctrine can be coolly proclaimed, not only without authority, but without the ghost of a theological proof, simply because, for the sake of a Revolution, it pleases, and in this way gets a footing?' The Reformed Church has vigorously protested against the innovation, but the Lutheran Church has kept silence. In all this wrangle, BARTH argues, it is being forgotten that in Christ the Church possesses her Leader for all time. 'When it is recognized that *He*, and *He alone* is the Leader, there is the possibility of religious life. And then, in all deference, even if one be but an ever-so-insignificant theologian, or the obscure village pastor, or even not a pastor or theologian at all, but "merely" somebody like a lay-elder, then one is *himself* the genuine Bishop, if he only knows his Bible and his Catechism: a "bishop" as foreseen in Holy Writ. . . . When men *call out* for the Church leader instead of themselves *being* leaders in their appointed ministries, then all this crying out for a leader is as vain as the howling of the priests of Baal on Carmel, "Baal, hear us!"'

To the claim of the German Christians that the Church must be purged and become an Aryan Church, BARTH offers the most resolute opposition. 'I say, absolutely and without reserve, No! to both the spirit and the letter of this doctrine.' The Church that maintains this doctrine ceases to be a Christian Church. Better that the Church should be thinned down to a tiny group and go again into the catacombs than yield a hairbreadth on this point. BARTH warns his various theological friends who have been 'doped' into saying Yes, that he feels himself 'utterly and finally divided from them, save in so far as, by a lucky inconsistency, there may be retained by them some yet solid core of what is Christian, churchly and theological, alongside of this heresy.'

It is evident that the buttons are off the foils in Germany. But BARTH is not out to fight against anybody, not even the German Christians, but explicitly to fight for them, that is, for their salvation, and the salvation of the whole Church and country. He returns to the point from which he started, that the prime need is for a spiritual centre of resistance, a rallying to and a fresh declaration of the Word of God. Let no one say that this is not enough. 'There are some theologians who ought to hang down their heads with shame for having preached such fine sermons on "God is our only Helper," and then snapping out, "It's no good now." They should let the word come home to themselves that the help of the Lord is really the only help.' Much that was counted precious has been taken away. 'All that was called Liberty, Justice, Spirit only a year ago and for a hundred years back, where has it all gone? Now these are all temporal, material, earthly goods! "All flesh is as grass—" No doubt! "But the Word of our God abideth for ever," and, consequently, it is true and indispensable every day, for every day hastens into Eternity.'

There is literature of knowledge and there is literature of power, and there is literature which is greater than either because it combines both knowledge and power. There are books—though there are not many—which are instructive in every line and which yet are pure literature. Such is the wholly admirable volume on *The Hebrew Literary Genius* (Milford; 11s. 6d. net), written by Emeritus Professor Duncan Black MACDONALD, M.A., D.D., of Hartford, one of the most distinguished Arabists in the world, and therefore more competent than most people to estimate the Hebrew genius, which in so many important respects is akin to that of Arabia.

Dr. MACDONALD offers many illuminating analogies between Hebrew and Arabic literature; for example, between David and Imr al-Qais. And he knows the modern East as well. In discussing the tendency of emotional prophetism to

degenerate into professionalism, he tells us that in Cairo he once observed at a professional and public darwîsh performance, one of the actors pause in his supposed crisis of religious enthusiasm, to look at his watch! How much longer had he to keep this up?

Dr. MACDONALD has also a fine literary sense and a wide knowledge of literature, ancient and modern. He knows his Pindar and Plato, as well as his Byron and Keats, Moore and Wordsworth, Browning and Tennyson, Burns and Stevenson; and there are not a few passages in his own book which rise to the level of literature. 'The mother of Sisera looked forth from her lattice and she still looks and listens—an abiding picture.' The story of Belshazzar in Dn 5 'belongs,' he says, 'to great literature.' Of the writing on the wall, 'it was the fingers only that came, but the writing remained—and remains. There is no other writing on any wall that has had such effect as this.'

It is no surprise that a man so appreciative of the Hebrew genius can carry us into its secret. Here, for example, is a flash of real intuition. Discussing the lyrical quality of the Hebrew temperament, he remarks that the 'Hebrew lyric artist has his eye on the object, but *he stands between us and it*.' And of those sharp eyes which the Hebrew had inherited from his Bedawi ancestors, eyes that were fixed on the horizon, looking to distant things, he learned to make good use from his position on the ridge of the Judean uplands. While Burns had 'the eyes of a peasant fixed on the glebe at his feet, the Hebrew mind, like the Hebrew eyes, looked to distant things and to a heavenly horizon.'

Insights like these abound throughout the book, which is written to encourage the idea that 'the Old Testament should be approached on the side of literature, pure and simple, under the guidance of folk-lore in general and in particular of the literatures, ideas, and institutions kindred to it. Placed thus in the midst of the human race and of the peoples sister to the Hebrews, it will show both its general humanity and its unique character.' The book is a plea for the literary and psychological,

as distinguished from the critical and historical study, of the Old Testament.

Both types of study, of course, are necessary, and Dr. MACDONALD admits this : he accepts the documents which the critics believe to lie, for example, behind the Book of Genesis. But, much as we admire his emphasis upon the things of permanent value, we cannot help feeling that he has been a little unduly severe on the critics and criticism. He thinks that there has been too much preoccupation with the documents, and that too little attention has been paid to æsthetic forms and to the attitude exhibited by the books, as they now lie before us, to the problems of the world. The critics are taken to task for leaving on the average reader the impression that the Old Testament is little more than a jumble of historical and critical problems, and that in the end it has neither meaning nor value for modern life.

This charge, however, is nothing like so relevant as it would have been a generation ago. The commentaries in the series edited by Sellin, for example, concentrate more deliberately upon the religious substance of the Old Testament than those in the two great series which preceded it, while interest in the literary form, or the philosophic substance, or both, is exemplified by the substantial contributions of Gunkel, Wünsche, Weiser, Morris Jastrow, and Kathleen E. Innes—to mention only a few of those who have written recently or are writing to-day. The critic who really knows his business is not content with documentary analysis ; he recognizes that this is but the portal which leads into the sanctuary, and the sanctuary cannot be explored by one who is content to tarry on the threshold.

Indeed, there are a few minor points where due attention even to external criticism might have led Dr. MACDONALD to modify some of his remarks. He regards Ps 18, for example, as 'undoubtedly' from David himself ; but he does not explain how the man who had been guilty of the black crimes of adultery and virtual murder could, at a late period of his life, 'when he had been delivered out

of the hand of all his enemies,' have regarded his thus grievously stained past with the extraordinary complacency which characterizes vv.²⁰⁻²⁴, the writer of which verses confesses that he has kept the ways of Jehovah and guarded himself from iniquity. Nor again would Dr. MACDONALD have allowed the 'ships' to come into the picture in his translation of Ps 104²⁶ : they could hardly be said to wait on Jehovah and to receive from Him their meat in due season ; a very easy and highly probable emendation, by reading 'sea-monsters' for 'ships,' delivers us from this irrelevance.

Besides, Dr. MACDONALD himself offers some first-rate criticism on points that affect literary analysis. Very striking, for example, are the reasons he gives for assigning the great speech of Jehovah in Job 38 f. to another writer than the poet of the Colloquies. He argues that the latter takes the view, which was also taken by the writer of Gn 1, that man was the head and end of creation, and that all things should work together for his good ; while to the former the world did not exist for man but solely for the pleasure of God, and the point of the speech is that 'Job thought a great deal too much about himself ; that he and all mankind were a quite insignificant part of the great world, and that God had a perfect right to do with him what He pleased. So an elaborate picture of that great world is painted and held up to Job. How small must Job feel as he himself looks at it ; how incapable of taking a part in directing it and in reforming its abuses !' This, whether we accept it or not, is subtle criticism, strikingly put.

In this book there is considerable challenge, much of it piquant and stimulating, of contemporary opinion. The prophets, we are told, were rather foretellers than forthtellers, and the modern emphasis on their importance has been considerably overdone ; they are not by any means the only great men in the Old Testament. Apocalyptic is 'that ghastly and mechanical travesty of foreseeing.' There is no Fall : by what we call the Fall man acquired a new power of moral discrimination, and the Fall, when conscience emerges which

makes the essential difference between man and all other animals, was really a step up. Paul's 'perverted exegesis of the Garden Story in Genesis' has had an unhappy effect on Christian theology. 'The Book of Ecclesiastes is easily the greatest surviving product of Hebrew philosophic thought,' though, on the other hand, its writer would have been 'infinitely tickled,' could he have foreseen that one day his book would be Scripture, both for Synagogue and Church. Lively criticisms like these enhance the interest of a book in which, even without them, there is not a dull line.

Here are one or two more. The discussion of the four curious verses which open Gn 6 tempts the writer to a reference to 'the reveries of half-baked theologians.' Again, we are told that it was the weakness of the Hebrew mind to be ridden by ideas—some of the teaching of the Book of Proverbs, for example, flies in the face of facts. The Book of Judges, as is well known, is controlled by the Deuteronomic scheme: in this connexion Dr. MACDONALD remarks that 'we can be thankful to the compiler of Judges that, *in spite of his ideas*, he saved for us so much excellent old material.' And there is much truth in his contention that 'the Hebrews never reached that history which is unbiased investigation; when they wrote of the past with consciousness they were always dominated by some guiding or misleading hypothesis.'

Of the many striking chapters, which include a discussion of the Weird in Hebrew Literature, perhaps the most arresting are those which are devoted to Genesis and Ecclesiastes. It has long been the custom to say that the Hebrews were not philosophers. This Dr. MACDONALD regards as a baseless prejudice, and he sets out to shatter it. Not only were they literary artists—that, too, is often denied—but they, and especially the writers of the books just mentioned, were profound thinkers—acute psychologists, with, of course, predominantly ethical interests; indeed, he goes so far as to say that the thinker who created our Genesis in its present form was not only 'artist and philosopher' in one, but 'one of the great philosophers of the world.' And the arguments by which he

defends this thesis can hardly fail to carry conviction.

Extraordinarily sympathetic, too, is his treatment of the writer of Ecclesiastes, who, for all his ingrained scepticism, 'faced life with gallant courage.' There is much light in the suggestion that for Wisdom in such a passage as Pr 8 we should substitute Reason. When we do this we can see that the Prologue to the Fourth Gospel is in the direct line of descent from one of the dominant ideas of the Old Testament: it requires for its explanation—and some scholars need this reminder—neither the Logos of Philo nor the later Jewish Memra.

It would be impossible to speak too highly of this profound and stimulating book. It emphasizes aspects of the Old Testament which, while they have not indeed been neglected by recent scholars, will assuredly come more and more to the front; and then we shall be more convinced than ever that the greater men of the Old Testament were anything but little nationalists. While Hebrews in every fibre of their being, they were also men, with interests and a vision as broad as humanity itself.

The aim of the 'Library of Constructive Theology' (Nisbet; 10s. 6d. net each volume) is not to record the past history of beliefs, but rather to set forth the living issues of religion in the light of the modern appeal to experience. In the most recent addition to the series, Professor L. W. GRENSTED'S *The Person of Christ*, that aim is amply fulfilled. Indeed, many will think that the discussion of Christologies ancient and modern is here far too meagre, and that the writer should have laid a broader foundation in history before essaying the task of construction.

It is not that Dr. GRENSTED has given insufficient space to preparatory considerations. His pen has travelled four-fifths of its way before he is ready to ask, 'What, then, of the doctrine of the Person of Christ, as defined at Chalcedon?' But he

might well have asked this earlier. An examination of the ground traversed up to this point shows that he has interpreted the scope of the preparatory considerations very generously. Even so, it must be allowed that his book, if tending towards prolixity in style, contains many fresh and helpful expositions, theological and psychological, shaped by a conservatism at once open-eyed and tenacious.

Dr. GRENSTED recognizes the limitations of the orthodox dogma of the Person of Christ, as expressed in the formulas of Nicæa and Chalcedon. The early Christians had transformed the conception of God. For the first time it was a living and real conception. Hitherto, 'no man had seen God at any time.' Now the Son had 'declared Him.' But in working out this new conception the Church made the mistake of caring overmuch for the fantasies and formulations of the world that had not known Christ, and Greek philosophy clarified controversy at the price of the confusing of faith. Theology was secured, but none could say what it meant.

Yet, despite his attitude here outlined to the Nicene and Chalcedonian orthodoxy, Dr. GRENSTED can say that he accepts the doctrine of Jesus Christ as one Person in two Natures, not only as the traditional faith of the Church, but also as true, 'so far as any brief formula can contain the truth.' It is further taken by him as true that this Person is the Divine Person of the Son, the Logos, the Second Person of the Trinity. He goes on to say, however, that when we have accepted the formula as true, we are still left with the task of interpretation.

In turning to the interpretative task, the first point he asks us to note is that the doctrine of the two Natures in the one Person of Jesus Christ is primarily a practical maxim of Christian life. To say so is not to deny the truth of the doctrine and still less to assert that its truth is merely approximate, or probable, or symbolic. It is rather to say that it is a truth deeply imbedded, and truly expressed, in Christian experience. Accordingly it is in the realm of experience that its interpreta-

tion lies. We can have no direct knowledge of its meaning as a description of the inner being of Jesus or of the Second Person of the Trinity. But the experience from which the doctrine sprang, and in the light of which it is to be interpreted, has a finality and absoluteness of character which seems incapable of further development in principle. Equally unchangeable and irreversible stands the plain historical fact of Jesus of Nazareth.

We shall not take time to summarize Dr. GRENSTED's exposition of the Christian experience. But let us see what he means when he speaks of Jesus Christ as one Person existent in two Natures. Starting from this unity of Jesus Christ, he points out that there is no separation or confusion in the sphere of the practical reason when we follow the Jesus of Christian faith as an Example, listen to Him as our Teacher, read with vivid sympathy the story of His Passion, and with the deepest awe and veneration accept Him as Redeemer and worship Him as God. Whatever the speculative reason may make of the facts the practical one is perfectly plain. As the Creed declares, we believe in 'one Lord Jesus Christ.'

Further, it is directly necessary to this unity that Jesus was and is a man. To say that Jesus was Man without being individual man would be a contradiction in terms, for the very idea of manhood includes the idea of its expression in individual men. He knew and knows all that can be meant by restriction to a particular time and place. He had and has, as man, His own Mother and His own friends, even though we may not say what such relationships have come to mean in the life to which He passed from the empty tomb.

What is included in the belief that Jesus is man, having the 'whole and perfect nature' of manhood? The individuality to which reference has been made above is obviously involved. But in Jesus individual manhood is fully revealed as the basis of human relationship. It is as perfect man that He enters into assured communion with the Father, unbroken save for that mysterious moment of darkness upon the Cross. It is as perfect man that

He shows what the relationship of man with man may be. His natural sympathy which yet seeks men's higher good, His teaching as that of a Rabbi which yet takes on a curiously absolute quality, and His religion in which He was and is still and for ever the way between God and man, the Mediator—these carry us beyond the limits and imperfection of such manhood as we know in ourselves, and enable us to understand the impulse which led the Church to declare that Jesus has the Nature of God.

Finally, since Christianity endorses man's quest for God, and in Christ sees God made manifest, it

follows that the initiative in the drama of salvation is of God and not of man. It gives neither rational coherence nor any assurance to conceive Jesus as the pioneer who had led man upwards and onwards, nearer to the ideal. On such a view God becomes a system of thought, or of values, or of standards of action. But it is wholly different if we can say that within the personal being of God Himself there is that which comes into human life with all the creative energy of the divine love. Thus as man Jesus is perfectly the expression of God. That which the created universe sets forth dimly, since we do not know how to read it aright, is set forth plainly in Jesus.

Local Colour in Proto-Luke.¹

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If the hypothesis of Proto-Luke be true, the implication is that St. Luke had at his disposal for his book about the life of Jesus matter that has as real a claim to being an early authority as is the case with either Mark or 'Q.' It is therefore worth asking whether there are indications of a Palestinian background in this document as in the other two. 'There are reasons,' writes Dr. Cadbury, 'for believing that Luke tries to make himself at home in all parts of his narrative, even in Palestine where his style has a more Semitic flavouring.'² May he not, however, have been more naturally 'at home' in his collation of those incidents and stories which he gathered on the spot, and which form the basis for his subsequent work? Dr. Cadbury writes a little later: 'It is hard for us to say where Luke's local colour is most abundant and most accurate.'³ Is it not possible, even probable, that this is most abundant, where it is also most accurate? Should not this be chiefly in the material which came first to his notice and which he incorporated with 'Q' rather than in the material which he later took over from Mark, when his concern would be with the essence of the

particular story rather than with details or trappings? Not but what his additions to or changes in Mark at times do have the flavour of a Palestinian background, but they are matters of obviously secondary importance in this connexion.

Is not Canon Streeter right in stating that, in reference to the hypothesis of Proto-Luke, 'the special tastes, sympathies, and characteristics of the author are equally conspicuous in Proto-Luke⁴ and those parts of the Gospel which must be attributed to the editor of the whole?

That there are evidences in Mark of a Palestinian background is incontrovertible, whether it reveals special knowledge of the Sea of Galilee or interprets the Aramaic expressions. We want to ask whether there are not equally incontrovertible evidences of local colour scattered about Proto-Luke.

These should be found both in the Logia that come from Jesus and in the stories told by Him, or by others about Him. Canon Streeter⁵ has already called attention to the three parables of the 'Lost Sheep,' 'The Marriage Feast,' and 'The Pounds' as illustrating the difference between two versions of a parable which yet do retain key words. Of course it may be questioned, as Dr. Vincent Taylor does, whether these three parables

¹ Vincent Taylor, *The First Draft of St. Luke's Gospel*.

² *The Making of Luke-Acts*, 242.

³ *Op. cit.* 243.

⁴ *The Four Gospels*, 219.

⁵ *Op. cit.* 245.

as they stand in Luke, may not rather be 'L' than 'Q' material.¹ In Luke the parable of the 'Lost Sheep'² is couched in the second person rather more closely than in Matthew, as if there were shepherds in the audience. Has not Luke also by his use of ἀπόλλημι *vis-à-vis* both of the shepherd and the sheep preserved the intimacy between them? It is true that pictures are often closer to the Matthean version with the 'mountains' rather than the 'wilderness' as the place where the sheep are left, though does 'wilderness' mean often more than a secluded spot in Luke, and so be closer and truer to Palestine? The 'wilderness' may of course mean 'mountains,' but the phrase can hardly be confined to them in Palestine. But what about the true and delightful reference to the shepherd putting the lamb on his 'shoulders'? Surely here Luke has something original and redolent of shepherd life in Palestine, just as he knows that they take it in turns to sit up with the flocks of nights.³ The sentence that follows has the same Palestine background, in a land where the sorrows and joys of neighbours immediately become 'one's own'—a touch that comes out almost better in the following parable in Lk 15, where the housewife collects her friends and neighbours (*i.e.* those of her own sex). Is not the 'moral' of the 'Lost Sheep' entirely one with the tale as told by Jesus? In Matthew the 'joy' has given way to 'will.'

There is another similarity between the 'Lost Sheep' and the 'Pounds' in Luke. The incident which gave rise to both is recorded first. Dr. Taylor has shown that in Luke 'an attempt is made to impose on "Q" a narrative form.'⁴ This then brings 'Q' into line with the 'L' material. In the second parable of the 'Pounds'⁵ there is even more than the double reason for the story. The nearness to Jerusalem and the false idea that the Kingdom of God was immediately to appear are coupled with proximity to Jericho and common knowledge of its connexion with Archelaus and his being confirmed in his kingdom with the title of 'ethnarch.' But there are details, too. There is the *ris* that occurs so frequently in Luke. Is this not the same as the 'fulan' of modern Palestine stories, when you are not sure of the name of the person about whom the story is told or there is some reason for its suppression? Then there is

¹ Vincent Taylor, *The First Draft of St. Luke's Gospel*.

² 15st.

³ ἀγραυλοῦντες (only here in N.T.).

⁴ Behind the Third Gospel, 161.

⁵ 19nd.

the usual number of slaves, ten;⁶ whereas Matthew makes no mention of the number at the start, and three are only there by inference, as in the case of the Wise Men. There is the 'sudarium,' Aramaised as well as Græcised,⁷ which reappears again in the very Palestinian incidents in John of Lazarus and Jesus in the tomb; but would it not be much more likely that any one hiding a coin in the ground would first wrap it up in something; a lazy person would save himself eventual trouble with a 'napkin'? In Luke the 'wicked' slave does not bury the coin, though the possibility is not counted out. The name of the coin is more definite than in Matthew, for 'talent' does not necessarily always have the connotation of money—is there anything to prevent the trading in Matthew being with five talents' worth of goods as represented by the coin? The main point, however, would seem to be the rewards allotted to the slaves, much more tangible in Luke. The lesson may be the same, though Luke seems to have the idea of added responsibility as commensurate with the class of reward. In the Kingdom the 'nobleman' would have plenty of civil administrative jobs to be entrusted to worthy individuals.

In the 'Great Supper'⁸ there is once again the introductory incident that called the parable forth. For Matthew it is the 'Marriage Feast'; the only reference to a wedding in Luke is the refusal of the newly-wed to attend—the only one with a really valid excuse, even if it was not a sufficient reason. He must have meant that he had only just got married, though in no case could he have been accompanied by his wife. This is quite definitely an Eastern trait. One slave, too, is the more likely for sending round as a reminder as for the original invitation. This point of the reminder is Lukian only, and the thing that would happen—happens still. Then getting oneself excused is more polite and more Eastern; making light of it would not be natural to an Easterner. Matthew has the same idea in his parable of the two sons, when one said, 'I go, sir, and went not.' The first two excuses are more tangible, just as the rewards in the previous story. Matthew's condensations are more in keeping with

⁶ Ten is common in Lk and other stories in N.T. Cf. Gerhard Kittel in *Rabbinica* (Arbeiten zur Religionsgeschichte des Urchristentums, Bd. i. Heft 3), who shows that 5 is used in Rabbinic and N.T. much as we say 'about half a dozen.'

⁷ Very common in Palestine. See Moulton and Milligan, *ad. loc.*

⁸ 14th.

his style in the story, and perhaps might be true of a wider geographical circle than Palestine, as in other sections of the 'Q' material. Luke's story comes more naturally from a country where fields and cattle and marriage (?) are the stock-in-trade of daily life and conversation. And what about the various spots from which the actual guests were eventually brought? Are not the 'streets and lanes' more like Palestine—even till the Great War—than Matthew's cross-roads? Then come the roads farther afield, with the places where the beggars would be (outside Jericho Luke mentions later on was where the blind man sat 'begging'), and the hedges beneath which some poor wretches would be sheltering from the heat by day and the cold at night.

Does not Luke in these factors disclose a Palestinian—at least a Near Eastern background, while Matthew's version, if he also is using 'Q,' might be true of anywhere? The 'Morals' of both are equally universal, and so is Matthew's context, while Luke's has the flavour of the land about it.

And what about the weather? Luke has several references to it. First in the Sermon at Nazareth our Lord speaks of the 'heaven' being 'shut up' for three and a half years.¹ This is the only time such a phrase is used in the N.T.; and surely it is true of a land that is almost entirely dependent on the rain for its water supply and of nowhere in the Near East is this the case as it has been, and still is, in Palestine.² The converse would seem to occur in James, where in reference to the same incident, when the rain did come at last, the expression is 'the heaven gave rain.'³

This is in the 'L' material, and there are two further allusions in 'Q.' There is the 'lightning' illustration of the coming (as Matthew has it) of the Son of Man, where Luke does not specify the direction of the lightning, and where it is difficult to distinguish between the two versions in originality or scope.⁴ In the signs of the weather on the other hand, Luke has retained the Palestinian signs.⁵ The development of Oral Tradition might tend to giving the signs, as the saying was

¹ ⁴²⁵. Kittel in *Rabbinica* has also shown that '3½ years' was used in *Palestine* as a round number (as against 3 years in 1 Kg 17¹-18¹). It would follow that '3½' in Luke and James is evidence of the *Palestinian* origin of the passage in which it occurs.

² Arabia excepted.

³ Ja 5¹⁷.

⁴ 17²⁴.

⁵ 12⁵⁴.

repeated, in accordance with the new locality. Matthew's signs are more 'European':

Red sky at night, shepherd's delight;

Red sky in the morning, shepherd's warning.⁶

But in Palestine the rain comes from the Mediterranean Sea; a cloud in that direction is a sure sign, was so hundreds of years before in Elijah's time and has been ever since. The heat comes from the other direction. *vóros* is used for the description of the Queen of Sheba.⁷ Plummer suggests that the direction of wind may be told from the objects moved as it blows. May it not also be even more readily realized from the *feel*, as it brings with it the 'scorching heat' from 'over the wilderness'?⁸ The actual heat of the sun at midday borne by those who stuck it out in the parable is not the same as the heat brought from the Arabian desert by the wind, which is such a characteristic of Palestinian weather during certain months. Did Luke have memories of his two summers?

There is the twice-mentioned saying in Luke about the lamp being put in such a position that 'they who enter in may see the light' (*φῶς φέγγος*).⁹ This must have stood both in Mark and 'Q,' and when Luke came across it for the second time in Mark,¹⁰ where the reason is not given, he introduced the same phrase again, which had presumably stood in his copy of 'Q.' Matthew has 'and it giveth light to all that are in the house.' The inference has been taken to imply the Jews as those 'in the house,' while 'those who enter in' are Gentiles. Is not this somewhat artificial? The principle of light-giving is the point in both versions. May not Matthew's once again be rather more general? But in Luke's Palestinian version there is no need for the lamp for those who retire to rest with the sun, but for the travellers coming into the village. There is a similar thought in one of the *Mu'allaqat*, where the Christian hermit sits up burning the midnight oil, but his little lamp serves a wider purpose than the bare illumination of the anchorite's cell.¹¹

There is the most interesting case of the two builders.¹² Matthew's version is more graphic, romantic, and clear cut. But in Palestine would

⁶ It is, however, doubtful whether the verses in Mt 16 are part of the true text, being bracketed by Tischendorf, Westcott and Hort, and Nestle; and rejected by Streeter as an ancient interpolation, *op. cit.* p. 241.

⁷ 11³¹.

⁸ Job 1¹⁹.

⁹ 11³³ 8¹⁶.

¹⁰ Mk 4²¹.

¹¹ Mu'Allaqat of Imru'l Qais, 39.

¹² 6⁴⁷.

any one really be so grotesque as to build in a 'wady'? Or if by sand is interpreted an out-of-the-way place in the *desert*, the answer surely is that this is against the custom of the country, where the tendency in village life has always been for people to build closer together than is generally good for them, in case of possible danger from robbers or rival villages. May not the Matthean version have undergone alteration not only in the interests of greater contrast, but more general applicability? It has been recently suggested that the language in Matthew has been influenced by that of Ezk 13⁹.¹ Any one living in Palestine would know that the wind came first (not third),² nor would there be the necessity to say what really was the origin of the Flood. The wise builder in Luke followed the rules in digging, and going right down till he found rock, he complied with the regulations. If you build before you reach bottom the result is a foregone conclusion in winter time, when the 'wady' becomes a mountain torrent. Matthew's builder in the second case, if he chose a sandy 'wady,' must have lived down in the plains, where the houses would more likely have followed the Egyptian pattern, as they do to-day, and been built of mud bricks. There is not much sand except in the direction of the sea, or in the Jordan valley. But in Jesus' own Nazareth, or in the mountains of Judea, the houses must have been of stone—the parable of the Sower bears witness to its plentifullness. In Luke the second builder took no trouble about his foundation; down came the mountain torrent, its course perhaps diverted by extra-heavy winter rains, and the whole thing fell in. Once again, may not the Matthean version be the result of the development of Oral Tradition? His story is more crystallized. The builder in each case builds 'his house'; in Luke the house is indefinite. And Luke also stresses the good building, not only the good foundation.

There is a number of small differences as between the Matthean and Lukan versions of a 'Q' saying, which, though not implying priority for the Lukan, might be claimed to bespeak the Palestinian colour. Perhaps this may be true of the parallel sayings from 'Q' over the likeness between the Pharisees and the sepulchres. In Matthew they are 'whitened'; in Luke they are not known as graves by those who walk over them. In a country like Palestine where the dead are just carried beyond the village boundary or to the opposite 'tel,' it

cannot always have been easy to recognize an old graveyard (11⁴⁴). In the saying about the man who would take another man's 'coat' not being prevented from taking the 'cloak' too, Luke has the order inverted,³ perhaps knowing the possibilities of highway robbery, even when there was no attempt at violence, as was the case with the victim on the Jericho road who was stripped.⁴ The addition of 'gather' to grapes in 6⁴⁴⁵ is as noticeable as the change from thorns to bush (if Matthew is the original here); and it is perhaps worth noting that Luke's version is in the form of a statement; and the bramble-bush, being near the ground, might be a better contrast to the Palestinian vine, also near the ground. In the sending out of the 'Seventy,' Luke has the delightful prohibition of 'saluting' chance travellers 'by the way'—something very difficult for the average Easterner to comply with, but 'the King's business requireth haste' (10⁴). Then Luke gives the impression of knowing all about the extra sparrow given away,⁶ if you buy four; while he talks about the 'ravens'⁷ as typical of the birds of the country, and the 'lilies'⁸ as representative of the flora—surely a simpler and more picturesque figure with the Matthean additions omitted. Then he knows that the average Palestinian house has an outside staircase⁹; if this was inside there might be some chance of snatching up something as a man rushed off 'in that day,' but the outside staircase would preclude the possibility, as it would entail extra steps. Once more Luke tells of the 'grass' being *in* the field to-day as contrasted with its unenviable position on the morrow.¹⁰

Turning more particularly to the 'L' material, Luke notes that at the call of Simon the future disciples were 'washing their nets,'¹¹ for the performance of which there could be no room in the boat, just as Mark has one pair of brothers using an ἀμφιβληστρον, and the other mending the δίκτυα, this time in the boat.¹² Luke knows about the common household remedy of pouring in the 'oil and wine';¹³ he alone has the logion about the man turning back after putting his hand to the 'plough' (only here in N.T.) and risking a crooked furrow, if not something more serious;¹⁴ while the proposed treatment for the hopeless fig-tree is not only not without its moral, but its modern parallels to-day.¹⁵

³ 6⁹.⁶ 12⁸.⁹ 17³¹.⁴ 10³⁰.⁷ 12²⁴.¹⁰ 12²⁸.¹³ 10³⁴.⁵ See Creed, *ad loc.*⁸ 12²⁷.¹¹ 5².¹⁴ 9⁶².¹⁵ 13⁸.

But Mk has the same point, if Turner's reading be correct. See J.T.S. xxix. 9.

¹ Adolphine Bakker, in *Amicitiae Corolla*, 14.² For right order in Palestine, see I K 18⁴⁵.¹² Mk 1¹⁶. 19.¹⁵ 13⁸.

So far as *customs* are concerned, there are the references to the *sitting* of the teacher, not only in the Nazareth synagogue;¹ our Lord's remonstrance with the synagogue ruler, who wanted the people not to come for healing on Sabbath, when He spoke of the ox or ass being led off for watering to the trough beside the village well;² the tendency to start a building before all the money is in hand;³ and the twice repeated smiting of the breast in time of stress and sorrow.⁴ Luke only refers to this custom, still Palestinian, in the case of the publican in the Temple and of some of the bystanders at the Crucifixion. Then there is the resting of the women on the Sabbath Day, according to the commandment;⁵ and negatively in the 'Prodigal Son' the absence of any mention of the mother, who would be behind the scenes.⁶ Plummer feels with regard to the 'Lost Coin'⁷ that to think of the ten coins forming an ornament is a 'thought imported' into the story, but surely the point is that head coins for a Palestinian woman do not merely constitute an ornament, they are her bank; and if she did not keep them attached to her head-gear, where would she do so? Then there is the interesting reference to 'broiled fish'⁸ (coupled with 'honeycomb' in D, etc.). This must surely have been a 'piece' of 'cured' fish—such as is still procurable in the 'suq' of Jerusalem. The remains of a fresh fish is surely out of the question. It was feast-time. Jaffa is too far away for there to have been a continual supply; and cooked fish would not keep. The indefinite article in the A.V. should be omitted. The Arabic version certainly understands the *τι βρώσιμον* as a piece of fish—that had been probably baked in charcoal and stored away against emergency, or possibly have been bought 'against the feast.' Would not the same be true of the 'honeycomb,' if we are ready to include it in the text? It, too, would keep. Incidentally the Palestinian still relishes savoury and sweet dishes.

In the story-parables of Proto-Luke there are smaller details. There is the difference between the household slaves and the 'hired' men, taken on by the day for a specific piece of work as, for instance, during harvest⁹ (compare the parable in Mt 13²⁰); the measures alluded to in the 'Unjust Steward' for the staple Palestinian products of wheat and oil;¹⁰ the 'span' of oxen, the word only occurring again in the N.T. in the quotation

¹ 4²⁰; cf. 5⁸.

⁴ 18¹³ 23⁴⁸.

⁷ 15⁵¹.

⁸ 15¹⁷. 22.

² 13¹⁵.

⁵ 23⁵⁶.

⁸ 24⁴³.

¹⁰ 16⁵ 7.

³ 14²⁹.

⁶ 15¹¹.

⁸ 24⁴³.

¹⁰ 16⁵ 7.

in Lk 2²⁴.¹¹ And could the¹² parables of prayer breathe more of the atmosphere of Palestine? That of the 'Friend at midnight'¹³ must have been founded on fact; and the reply of 'My children are with me in bed,' with the mattresses all spread out for the night, was a personal experience of the Master, when He was one of several brothers and sisters. And the troubles that widows encounter are no thing of the past even yet, and importunity is an Eastern characteristic.¹⁴ In the parable following the Jewish bi-weekly fast comes in for mention.¹⁵

Luke has the very delightful addition to the 'Q' saying about good measure.¹⁶ Matthew stops short with the equal balance on each side: Luke has the 'pressed down, shaken together, running over.'

The 'accumulation of metaphors,' as Plummer says,¹⁷ is taken from the measuring out of the corn and coupled with the allusion to the ready-made pocket supplied from the natural amplitude of the eastern garment. But it surely bespeaks not only the 'freely giving' of spiritual things, but the natural generosity of the East, a point which is beautifully developed in the Emmaus story. 'They constrained him, saying, Abide with us.' It is the essential hospitality of the *Eastern* village to press a *stranger* to spend the night (24²⁹).

The Third Gospel has often been considered to betray a lack of interest where geographical detail is concerned. This criticism might be substantiated when the Gospel is taken as a whole; but the reference, for instance, in respect of Nazareth to 'the brow of the hill on which their city was built,' though not necessarily Luke's actual phrase, must have been in his source.¹⁸ Then there is the 'descent of the Mount of Olives?' Was it the place where it was customary for the pilgrim band to halt and break into the praises of Jehovah?¹⁹ The phrase *ἐώς τηρὸς Βηθανίᾳ* would seem meant to give some idea of where the Ascension took place.²⁰ That the author is not primarily interested in geographical detail is most likely true; too many of his stories do not have that reference to place or person, which might have been expected. Bethany is not mentioned in the incident of Mary and Martha, but that is understandable; the people here matter much more than the place, and the absence of locality does not make the story feel any less Palestinian.²¹ There is, on the other hand, the allusion to Nain,²² but the young man remains anonymous, and the Old Latin variation of Capernaum does not alter the question. It is

¹¹ 14¹⁹.

¹⁵ 6³⁸.

¹⁸ 19³⁷.

¹² 11⁷.

¹⁸ Plummer, *ad loc.*

²⁰ 24⁵⁰.

¹⁴ 18¹².

²⁷ 4²⁹.

²¹ 7¹¹.

perhaps interesting to note in passing that *σωπός* only occurs here in the N.T. It is only within living memory that certain Christian villages in Palestine have used coffins in burying. Jews and Muhammadans still retain their old custom of using 'biers' at funerals. In calling attention to the lack of geographical data in the central section of the Gospel, Dr. Taylor adds, in discussing the verse preceding the 'Ten Lepers,' that 'the plan of the Journey narrative which had almost failed from lack of information is now followed with a firmer hand.'¹ There is also the geographical allusion at the Trial, 'teaching throughout all Judæa and beginning from Galilee unto this place.'² Nor can we avoid the repeated references to Jerusalem (30 times) which may perhaps be part of the reason for the Lukan inversion of the second and third temptations.³ Jerusalem comes at the end; and does that mean that Luke or Proto-Luke thought of the scene of the second temptation as the Mount of Olives, which, after all, is the highest point in the immediate vicinity of the Jordan Valley, and is the natural stopping-place in life (as we have seen) or imagination between the valley and the Holy City? A couple of other allusions to local topography are worth mentioning. Luke alone says that Arimathea was a 'city of the Jews,'⁴ and he is most explicit as to the whereabouts of Emmaus.⁵

Turns of Semitic phraseology crop up here and there all through Proto-Luke. Not only is there 'Son of Man,' but 'sons of God,' 'son of peace,' 'sons of this world,' 'sons of light,' 'sons of the resurrection,' 'sons of wisdom,' 'sons of the Highest,' 'son' and 'daughter' of Abraham, who talks to Dives in the familiar, typical eastern way as 'son.' Then does not 'I beheld Satan as lightning fallen from heaven'⁶ demand an original Semitic expression; the conceptually complete idea of the furthest future is put into the past tense. Or the phrase translated 'It is enough' of the two swords; or the 'Suffer ye thus far' when one of the swords came in for use?⁷

Most of all, is there not a freshness about the stories

¹ 17¹¹. B.T.G. 158. ² 23⁵. ³ 4⁹.

⁴ 23⁶¹. Editorial: but not Proto-Luke.

⁵ 24¹³. ⁶ 10¹⁸. ⁷ 22³⁸. 51.

in Proto-Luke that cannot be so clearly predicated of the stories in Mark—stories which had been preached over many, many times? The stories in Matthew seem to have gone through a further process of crystallization. But the stories and anecdotes in Proto-Luke, though not necessarily bringing us nearer to the thought of Jesus, do reveal the atmosphere of the land in which He lived; and they are primarily stories about Him or from Him, told before the process of crystallization set in. May not that be one reason why, whenever possible, other names were left out? Once there was the assurance that a particular story was a story of Jesus, the unnecessary details of one kind or another could be dispensed with. The early collectors of Christian Traditions were concerned for the saying or the point of the incident; and one of the strange things, in contradistinction to Islamic Tradition 700 years later, is that they were so little concerned for the personal sources or guarantors of incidents or logia. In Islamic Tradition it is the chain of guarantors that is the important thing; not the intrinsic probability of a saying in itself. It is this pedigree of guarantors in Islam, which may or may not be really trustworthy, that legitimates a saying or event that might prove useful for doctrinal or juristic purposes. The early Christians seem to have gone on a different principle. Once they could determine the connexion of the story or the saying with Jesus—and, of course, first of all, it was among those who had known Him in the flesh that the tales were told and retold amongst themselves—they were prepared to retell them sometimes even without using His name. Does not this seem to have been the case most of all with the stories preserved in Proto-Luke? They take us into an atmosphere wholly Palestinian, for the most part Jewish; and do they not point both in themselves and their details not only to the *production* of a 'picture so racy of the scenes that it describes, so fragrant with the atmosphere of the Holy Land,'⁸ but also to the *producer* having gone about his labour of love sometime before the Palestine Christians had to flee across the Jordan to Pella away from the haunts of Jesus in Judæa and Galilee?

⁸ C. E. Raven, *Jesus and the Gospel of Love*, 157.

Literature.

THE TESTIMONY OF JOSEPHUS.

In the 'Antiquities' of Flavius Josephus there is a famous reference to Jesus Christ which led Eusebius and later Christian writers to regard this Jewish historian as a witness to the historicity of Jesus and the nature of the early Christian faith. But the authenticity of the *Testimonium Flavianum* has been for long a matter of keen debate among modern historical critics. If we remember aright, Loofs regards the passage in question as a Christian interpolation, while Harnack defends it as authentic.

In recent years there has been a shifting of interest from Josephus' references to Christ and Christianity in the 'Antiquities' to the remarkable fragments on Christ, John the Baptist, and the early Christians to be found in Josephus' 'Jewish War,' in the Slavonic version. These fragments, together with other references in legendary and apocryphal writings, form the basis of a revolutionary theory advocated by Dr. Robert Eisler in two large volumes published at Heidelberg in 1929. The work has been translated into English in an abridged form under the title 'The Messiah Jesus and John the Baptist, according to Flavius Josephus' recently rediscovered "Capture of Jerusalem" and other Jewish and Christian Sources.' According to Eisler, the Slavonic Version (after he has finished his critical work upon it) conforms to the original unexpurgated Greek draft, and is a trustworthy document, in this being unlike the Christian Gospels and other traditional Christian documents; and we gather from it that Jesus was a political Messiah, that He aimed at an earthly Jewish throne, and that Christianity was for the most part a movement for Jewish national independence, only succeeding because this aspect of it was soon suppressed.

Reimarus, as we recall, put forward a similar theory in the dawn of the historical criticism of the New Testament, but in Reimarus' hands it was little more than a mere conjecture. But as advocated by Eisler, it claims to have a sound documentary foundation, and merits careful examination. Were it to be substantiated, the fabric of traditional Christianity would fall to pieces.

Eisler's theory has been handled and rejected by able Continental scholars, and now an elaborate refutation of it appears in English dress in a work, *The Historic Christ* (James Clarke; 8s. 6d. net), from the practised pen of the Rev. J. W. Jack, D.D.,

whose Biblical learning and scholarship are well known to the readers of THE EXPOSITORY TIMES. Dr. Jack is sensible of Eisler's massive erudition, but is not dismayed by it; and it appears to us that he shows convincingly how Eisler's imagination, which is only matched by his erudition, often carries him away completely. Surely Maurice Goguel is right in asserting that Eisler's critical method by its very violence and arbitrariness turns the writing of history into a mere *jeu d'esprit*.

In the volume before us Dr. Jack gives an account of Josephus and his works, considers the variant versions of the text of the 'Jewish War,' contravenes the authenticity of the Slavonic version, and then supplies us with a summary of Eisler's theory of Jesus. Taking up the chief Slavonic fragments of a Christian nature, he considers them in detail, finding that no conclusions adverse to the Christian gospel may be drawn from them legitimately. Turning to the Christian records, he discusses Eisler's treatment of certain Biblical texts; and he bids us observe how often a capricious criticism is supplemented by far-fetched exegesis.

There is much else in the volume. But we only add that it will enhance Dr. Jack's reputation as a patient and industrious scholar, and that we are grateful to him for documenting the work so carefully and providing it with an adequate index.

A CENTURY OF CHANGE.

The centenary of the Tractarian Movement has very naturally and properly stimulated the production of a considerable number of books dealing with that vital Movement in the Church of England. Outstanding is the portly volume by the Master of the Temple, *Church and People, 1789-1889*, published by the S.P.C.K. at the remarkably low price of 10s. 6d. net. It is not definitely an account of the Oxford Movement; it is a history of the Anglican Church throughout a century of fascinating interest and crucial importance, though very naturally the Oxford Movement in a real enough sense is central. The Church of England during that period had to face problems which most other churches had to face, and she had numerous domestic difficulties as well. The learned author of the work before us has discharged a difficult task with consummate ability and success. He evinces exceptional gifts of insight and skill to marshal the really important

facts, and can illumine their inter-connectedness with that ease which is evidence of long reflection upon fulness of knowledge.

In many of the paragraphs there is real sense of the dramatic in combination with true artistic restraint; and the short biographies which are numerous are a feature of the book.

It is a long and a many-sided story full of interest and full, too, of instruction. Most certainly this is a book to buy.

MR. JOAD ON RADHAKRISHNAN.

Mr. Joad is always interesting, whatever else he is; for there is something likeable about his mind, and nobody among us can set down his thoughts with a more enviable lucidity. But not often has he been as interesting as in his *Counter Attack from the East* (Allen & Unwin; 7s. 6d. net). It is really a long and detailed review of Radhakrishnan's 'An Idealist's View of Life.' No doubt the net is thrown wider, and the famous Indian's entire output—notably 'The Hindu View of Life' comes in for a careful analysis. Still it is the remarkable Hibbert Lectures which are the main theme.

Radhakrishnan, with his easy knowledge of the literatures and the philosophies of East and West, with his quick, fertile, stimulating mind, and his outstanding literary talent, with his profoundly spiritual outlook upon life and men—considered with enthusiasm by this other challenging personality, who claims to be an Agnostic, who denies bluntly that he possesses any religious consciousness at all, who has small sympathy with much that to religious people seems of first importance—that makes a piquant book; and it is so, not less but more, because of the sympathy with which Mr. Joad writes, and his honest attempt to understand and to accept much in which he has never shared.

Radhakrishnan's views are too familiar now to need restating. If any one has not studied them, he will find an excellent synopsis here. Enough to say that Mr. Joad starts out with the now familiar and bitter complaint against the purposelessness and futility of Western life and aims, hears that the East has something that may help us to a deeper view of life, admits that yonder also there are decadence and much scum-grown stagnation but is told there is a tiny ripple on the surface which may mean the winds are rising there, though he seems to feel never a breath here. And what if Radhakrishnan be a heaven-sent liaison officer to bring East and West together and re-

vivify us with the new vitality that we require! It is not hopeful that the new hope seems to lie in the dark creedless amorphousness of Hinduism, in its refusal to attempt to proselytize, or hurry the slow evolutionary process. Nor does Mr. Joad take account of what seems obvious that Radhakrishnan's Hinduism has absorbed much from Christianity, is not the native product, but a faith revivified from the West.

REVELATION AND THE HOLY SPIRIT.

Revelation and the Holy Spirit, by the Rev. F. W. Camfield, D.D. (Stock; 7s. 6d. net), is a really first-rate book—a book, we say without hesitation, which will have to be reckoned with. It is a 'thesis approved for the degree of Doctor of Divinity in the University of London,' but it shows none of the laboriousness which usually marks such productions. On the contrary, it reveals an easy mastery in thought and diction. The sub-title declares it to be 'an essay in Barthian theology,' but this is somewhat misleading. Here is no book expounding Karl Barth's theology. Of such books we have perhaps had enough meantime. It is the work of an independent thinker of rare distinction. No doubt he is in general agreement with the Barthian system, which he would claim to be also that of the Reformers and of St. Paul; but the direct references to Karl Barth are few and casual, and probably the writer owes more to his old teacher, Principal Forsyth, than to Barth.

Dr. Camfield is an uncommonly acute and penetrating critic. In particular his criticisms of Alexander's 'Space, Time, and Deity,' and of Spengler's 'Decline of the West,' are most illuminating and suggestive. But he is more than a critic; he is a really constructive thinker with a well-thought-out and clearly articulated theology. The main part of the book is devoted to the thesis that the Holy Spirit is the Divine bond between the believer in his faith and the revelation which is the object of his faith. In elucidating this he deals with such topics as the Spirit and Miracles, the Spirit and Reason, the Spirit and History, the Spirit and God. An extract may give a taste of the quality of the book and the standpoint of the writer. 'No other religion has a theology in the sense that Christianity has, for no other religion is word of an event on which the salvation of the world depends. Its symbolism, whether of rite or creed, is that of a movement from God downwards, and not that of a movement from man upwards. Its nature as eschatological, that is, as

proclaiming the end of man, time, and things, its thoroughgoing transcendence, while at the same time it remains historical, its reconciliation of rational opposites—death and life, sin and righteousness, chance and election—stamp it as something unique and *sui generis* in the history of religion. In the long run it has to be accepted as a whole or rejected as a whole. It cannot be gathered up into the general consciousness of mankind, or expressed in terms drawn from a general philosophy of religion. It is through and through, in thought, in the cultus of worship, in practical piety, a religion of *grace*. It ultimately has no meaning, apart from its fundamental presupposition, namely, that there has been an all-decisive approach of reality to man, a movement not from the universe but to the universe.'

WORLD RELIGIONS TO-DAY.

Here is a book well worth the writing. Of volumes on Comparative Religion there is never an end. But they are nearly all statements of the great faiths and their historical settings. But here is a man who tells us what is happening in these religions in our day—in India, China, Japan; in Muhammadanism and Russia and Judaism, and it makes a live and useful work—*Modern Tendencies in World Religions*, by Mr. Charles Samuel Braden, Ph.D. (Allen & Unwin; 10s. net). Everywhere there are wild cross-currents running, and the water is broken and storm-swept, for in that ferment of change so characteristic of our time, different minds react in different ways. Everywhere, even in India where the thing is unprecedented, almost an unbelievable phenomenon, there is, in some, a new rabid hatred of religion, a determination to be done with it, as the prolific source of many of our ills. Everywhere, too, there is a fundamentalism, clinging to old forms and words and ways as final. And everywhere there is a radical party trying to translate their ancient faiths into the mental language of our day. Coupled to that last in most lands is a hot resentment against Christianity in many minds, or a proud nationalism which resents the intrusion of this alien thing, or a palid feeble syncretism, as with Mr. Gandhi, which attempts to turn its edge on kindly words of modified appreciation, while denying its claims to a unique place in the heart and life. Indeed, it is striking how far the influence of Christianity has told upon the other faiths, how patently those last are being unconsciously touched and in some ways purified by it—witness the moral

uprising in India against age-long social sins which Hinduism, while left to itself, encouraged, till its juxta-position with the Christian faith made that impossible; and the social transformations in Turkey, or the stirring in the dry bones of Buddhism, with its Sunday schools, and its children's hymns and its young men and women's Buddhist Associations and its Foreign Missionary enterprise in the U.S., with its seven thousand converts, and its growing social services. So the world over. Yet this toning down of some of the glaring differences between Christianity and the lives lived in the other faiths must tend to make it harder for the former to make its full conquest.

There is a vivid, yet a balanced, account of affairs in Russia, and the almost religious spirit of self-sacrifice which Communism has aroused in multitudes.

Altogether, this is a useful book, gathering together into a convenient form much vital information.

THE HIGHER VALUES.

The Will to Fuller Life (Allen & Unwin; 10s. 6d. net), by Mr. J. H. Badley, Headmaster of Bedales School, is a study of spiritual development in continuation of the same writer's outline of psychology, 'The Will to Live,' which we had the pleasure of reviewing more than two years ago. In that work the underlying assumption is that of a psychological evolution in which mind is regarded not merely as developing in association with nervous and cerebral development, but as being itself the most important factor in the process. But the attempt was not there made to consider in detail the values which have emerged in the course of mental development and in pursuit of which mental development has taken place. That subject was reserved for the present volume.

Mr. Badley's intention in these pages, which are again written in a non-technical style, and characterized by sanity and clarity, is to indicate the nature of the higher values; then, to show the character of the pursuits in which they find expression and the problems that they raise; and finally, to suggest that the point of view from which these problems should be approached is summed up in the phrase of the title, 'the will to fuller life.' It is through the will to live 'more abundantly' that the life-impulse is developed into spiritual growth.

This discussion of the higher or spiritual values is comprehended under the three historic rubrics

of truth, beauty, and goodness. Mr. Badley recognizes that religion is often held to be the greatest of the values, but religion as expressing the sense of the Divine he has left for separate treatment. Truth as knowledge, truth as belief and imagination, the sense of beauty, beauty as expression, moral good and its social aspect, moral good and its personal aspect, such is the plan of the discussion.

We are glad to notice that in discussing free-will Mr. Badley warns his readers against the hasty assumption that 'the principle of indeterminacy' as recognized in the new physics may be taken as having 'torpedoed' the whole case for determinism. Bavinck has made it very clear in a recent work that the behaviour of particles, when observed individually, is only a matter of probability; but that when taken in masses they behave according to 'laws,' or statistical summaries in which the element of chance practically disappears.

The volume concludes with a well-balanced exposition of the conditions of future spiritual progress. Mr. Badley contends that just as knowledge needs faith to give it purpose and direction, so faith needs all the knowledge and foresight that science can give if its aspirations are to be realized and its purposes fulfilled.

THE HEART OF THE BIBLE.

By her third volume, which deals with 'The Literature of the New Testament,' Mrs. Jeannie B. Thomson Davies, M.A., has successfully completed the series on *The Heart of the Bible* (Allen & Unwin; 5s. net), to the previous two volumes of which, dealing with the Old Testament, we have in recent months called favourable attention. This volume reveals the same skill as its predecessors in sketching the literary and historical background in the light of which the books have to be read, the same power of selecting for illustration passages of universal interest, and the same determination to rise above the complexities of literary criticism to the things that really matter. For example, of the narratives of Matthew she says that 'all have some religious significance, despite of any hesitation we may have about their complete accuracy.' Again, of the Epistle of James, 'its real value, which is great, is quite independent of any questions as to the personality of its author or the date of its composition'; and of the date of First Peter, 'it is impossible to decide between the various suggestions made by different scholars, but nothing can detract from the value of the treasure contained in it.'

While Mrs. Davies does not accentuate literary problems, she is obviously familiar with them, as is clear from her remarks on the Pastoral Epistles and the Fourth Gospel. Her attitude throughout, while frankly modern, is constructive and reverent. She never shirks difficulties. Of the cursing of the fig-tree she wisely remarks that 'when we have to choose between putting Jesus in the wrong and putting oral tradition in the wrong, we decide that, as always, Jesus must have acted in accordance with His own nature, but that some muddle has occurred in the tradition.' These three excellent volumes should do much to put a real knowledge of the Bible, as interpreted by modern scholarship, in the possession of those who are genuinely anxious to acquire it.

'THE REFORMATION IN ITALY.'

Dr. McCrie, that indefatigable writer of a past day, wrote on the Reformation in Italy. Considering the sources accessible to him, his work was one of great merit. Much water has flowed under the bridges since his time, much ampler data have become available, and yet the subject of the progress and the character and the influence of the great ecclesiastical upheaval of the sixteenth century in Italy has been overmuch neglected by British scholars. There is, therefore, real room for a fresh book on the subject, and we welcome *Italy and the Reformation to 1550*, by the Rev. G. K. Brown, M.A., Ph.D. (Blackwell; 18s. net). Dr. Brown has studied deeply and read widely. He has found the Romanist authorities useful and illuminating on many points as well as the Protestant Germans. His own judgments are shrewd and reliable. The book is well written. A full bibliography is appended and a very admirable index.

It will be a revelation to most to discover how widespread in Italy the reform-movement was. As to how real danger to the Papacy was obviated, Dr. Brown has a satisfying explanation. If once or twice we cannot agree with the author—as when he says that *extra ecclesiam nulla salus* was an impossible thought for the Reformers—on the whole we can most cordially commend this interesting and scholarly work.

QUAKER WAYS.

Miss A. Ruth Fry has written a book, not for the learned, as she says, but for those who want to know simply what manner of men and women the Quakers are.

There is a story in it of a modern child who, asked what he meant to be when he grew up, horrified his parents by the decisive answer, 'A soldier, because it is such hard work being a Quaker.' Perhaps it is not easy, even to-day, to be a Quaker, but Miss Fry shows, in her account of the persecutions of the Founder of Quakerism, and of the notable men and women of the past, how infinitely harder it was to be a Quaker in earlier days.

Although the book is written in very simple and unemotional language, the effect is cumulative and powerful. The account of the extent to which the Quakers depend on God's guidance is specially interesting, in view of the part that guidance plays in the Oxford Group Movement, and the impression which seems to obtain amongst some of its adherents that it is peculiar to this Movement. The Quakers indeed depend on God's guidance, deriving their authority neither from Church nor Bible.

From the beginning, the Society of Friends has accorded women an important position. 'Speaking generally,' says Miss Fry, 'an equal responsibility for the ministry has devolved on the women, and a large share of the administrative and executive functions. At present, no work of any kind is withheld from women on the ground of their sex, and the habit of working on perfect terms of equality with men has been, throughout its history, a great strength to the Society.'

The title of the volume is *Quaker Ways*, and the publishers are Messrs. Cassell (8s. 6d. net).

A memorial volume containing seventeen sermons and a sketch of the life of the Rev. Willis Howard Butler, D.D., has been privately published by Hartford friends with the title *The Reality of Things Unseen* (copies may be had from 1 Huntington Street, Hartford, Conn.; \$1.50). The appreciation has been written by the Rev. W. Douglas Mackenzie, D.D., and he weaves what he wants to say about Dr. Butler round the three phrases 'Commanding Preacher,' 'Winsome Personality,' 'Devout Spirit.' For these were the phrases which appeared on a memorial doorway dedicated to his memory in the Asylum Hill Congregational Church, Hartford, Connecticut. If we had to choose the most suitable audience for these sermons, we should say a congregation of business men. The occasion of one of them is the beginning of the year when men are engaged in taking account of their stock and casting up their balance sheets. The text which Dr. Butler takes for this occasion

is from Ec 3⁹, 'What profit hath he that worketh in that wherein he laboureth?' To the man who feels that his life is not yielding the profit it should he asks first, Is it so choked up with cares that the main issue has been lost sight of? Another cause of shrunken profits is to fill too many 'rush-orders.' 'We want results, and we want them quickly; and because of impatience and our feverish haste, the things we get are short-lived, for "Time spares not that on which time hath been spared." (If anybody wants a New Year's motto, there is a good one.)' Or again, is it because so much of our effort is misdirected that life is unprofitable? 'Why is it that we are so concerned about some minor physical or moral fault or failing and are careless about the more glaring and conspicuous defect in our physique or in our character? Why are we church people so solicitous about the saints and so indifferent about the sinners, those whose lives are peculiarly exposed to temptation and who therefore stand most in need of the help which the Church can give? Why are we so cordial to people who already have many friends and so cool to those who are quite alone in this big world? . . . The answer which Dr. Cadman gave to one of the questions which were handed to him at the close of a recent address well expresses the matter which I have in mind. The question was, "Please outline briefly a daily programme for Christian living." The answer was, "Follow the job to which you are put and each morning, before you follow it, offer a prayer and ask the Lord to enable you not to make a fool of yourself during the day. Then give yourself body and soul to your work and do not spend too much time wondering whether you have transgressed the law. Christianity is not something which prohibits. It says, 'Live, live gloriously and throw your heart into every worthy cause and work to the limit.' That is Christianity."

Professor Constantin Ritter of Tübingen has for a considerable time been acknowledged as one of the greatest living authorities on Plato. The life and work of Plato have been his distinctive field of research and intensive study for many years. The substance of his important studies of Plato—some of them long, some shorter—were embodied in his *Kerngedanken der platonischen Philosophie*, and this work is now available in English as *The Essence of Plato's Philosophy* (Allen & Unwin; 16s. net). The translation has been very competently and admirably done by Mr. Adam Alles, Assistant Professor of Philosophy in St. John's College,

Annapolis, Maryland. Of the work it is sufficient to say that no student of Plato can afford to be without it.

We welcome a re-issue of Dr. MacLean Watt's *The Communion Table* (Allenson ; 3s. 6d. net). It is not a book of catechetical instruction, still less of controversial theology. It contains a series of communion addresses full of 'thoughts warm with love.' Dr. MacLean Watt is essentially a word-painter who thinks in pictures and delights in imagery. At times he is carried away by the rush of his own eloquence, while the exuberance of his fancy is such that he adds simile to simile till the truth to be illustrated is apt to be lost sight of. Yet he irresistibly carries the reader with him as he casts a glamour over the spiritual world and infuses into his teaching the glow and fervour of a deeply devotional heart.

For twenty-five years now every summer the Rev. F. W. Robertson Dorling has been conducting services for boys and girls on the sands. They were first held at Shanklin, and after that at Dawlish, and now he holds them at Teignmouth. *Treasures from the Sands* (James Clarke ; 2s. 6d. net) is a collection of thirty of these talks. The last address in 'Virginibus Puerisque' this month is from Mr. Dorling's volume. It will be seen that he has the gift of talking to children—the thought is simple and with plenty of illustrative material to keep their attention.

Messrs. James Clarke & Co. have published a volume of Sketches and Memories of Famous People by Miss Rosaline Masson—*Poets, Patriots, and Lovers* (5s. net). Miss Masson has had a unique opportunity, for, to the Edinburgh home of her father, Professor David Masson, there came at some time or other most of the great men of the Victorian age. There is a delightful chapter on Robert Browning as guest. He stayed with the Massons for a week when he went to Edinburgh to receive his LL.D. at the time of the celebration of the Tercentenary of Edinburgh University. Another chapter contains memories of Carlyle. 'I think I can remember,' she says, 'Thomas Carlyle standing by my table stooping as he spread golden syrup on a slice of bread for me at my breakfast.' This chapter is full of pleasant gossip and intimate touches. 'It is strange that geniuses, like lesser folk, leave their property behind them when they pay visits. Browning left his umbrella, Carlyle his waterproof, I forget what any of the

others left—save that Freeman of course left a deep impression. But that came later.' Even fuller of anecdote is her account of Herbert Spencer. Altogether a pleasant collection of essays.

A human document is on the whole more persuasive, and even convincing, than the best written one, and *Glorious Liberty, Dartmoor to Calvary: An Apology*, by Mr. Stuart Wood (Hodder & Stoughton ; 3s. 6d. net), is calculated to win many to discipleship who would remain indifferent to argument. It is the story of a man who spent fifteen years in various prisons for various crimes, and sank almost as low as it is possible for a human being to get, and was then changed, redeemed, and endowed with the 'glorious liberty' of the sons of God. The story is told by himself, and it is an amazing one. Its chief lesson is the very small part the intellect plays in the religious life of men. Mr. Wood had read extensively in modern science and philosophy, and was quite convinced of the futility and untruth of Christianity. But this garrison of intellectual arguments was swept away almost in a night by the power of a truth which appealed not to his intellect (primarily) but to his need, his conscience, his 'heart,' in other words to his real self. We are afraid many people will pass this book over because neither the title nor the jacket is attractive to the natural man. In spite of that it is to be hoped this impressive piece of witness will have a wide circulation.

A Chesterton book is always a delight, for one never knows where this impulsive guide will lead one, or what sights will loom up before the journey's end. In his *St. Thomas Aquinas* (Hodder & Stoughton ; 2s. 6d. net) he is not at his best. Surely the quips are somewhat less spontaneous than usual, the parallelisms and antitheses a little forced, the provocations and audacities a bit too obvious! Still it is interesting reading and something of an achievement. His 'Francis' was a greatly easier task, for Francis is so vivid, human, temperamental, colourful! But Thomas is, as a rule, so quiet and so still, that to make his personality and work 'get across' to ordinary readers is a vastly harder matter. Much time and space are spent on long comparisons between the two, and between Thomas and Dominic. And when at last we do get to the job, any little incident will set our author off on unexpected forays into all manner of far-off by-ways. It is certainly mixed feeding. And sometimes Thomas is no more than a vast bulk seen dimly through the mists.

Still, nobody can read this little book without learning something of him, and of all kinds of interesting things, thrown in, into the bargain.

How Firm a Foundation, by Mr. Charles F. Juritz, M.A., D.Sc., F.R.S.E. (Marshall, Morgan & Scott ; 3s. 6d. net), is a series of lectures on Christian evidences. It aims at showing how selected statements of Scripture are not contradicted by Science. The trouble is twofold. First, the passages are selected, and some of the worst stumbling-blocks are passed over in silence. Second, in this country—the lectures were delivered in South Africa—the whole attempt will strike most intelligent people as misguided.

Mr. Jeffrey Grout, the writer of *When God Intervenes* (Marshall, Morgan & Scott ; 2s. 6d. net), has spent his life in the service of the London City Mission, and gained a wide experience in the cure of souls. Out of the record of the years he has selected something over a dozen incidents in which the grace of God was signally manifest in the salvation of the fallen. The stories are well told, and bear the stamp of truth and soberness. They should prove a powerful tonic to faith and prayer.

Dr. Campbell Morgan's methods of exposition are too well known to need any detailed description. He does not tarry in the outer court of the temple but makes straight for the inner sanctuary. His supreme interest is in the Divine message and not in its literary form or historical environment. He has now issued *The Gospel according to John* (Marshall, Morgan & Scott ; 7s. 6d. net), thus completing his commentary on the four Gospels. The work is not a commentary in the usually accepted sense of the word, but a series of meditations as preached in various churches. 'The addresses, as given, were stenographically reported, and then condensed, so as to omit much that was merely incidental, retaining the general line of thought followed.' Probably no part of the New Testament is more singularly adapted to Dr. Morgan's form of treatment, and in none is he more at home. There are curiosities of interpretation, as, for example, that Judas was a devil incarnate, but the prevailing note is of sane spiritual teaching. Many readers will find here rich spiritual pasturage.

A very attractive 'harmony' of the Gospels has been compiled by Mr. Vaughan Stock in *The Life of Christ : A Consecutive Narrative transcribed from*

the Texts of the Four Gospels (Methuen ; 6s. net). Such a book is of very great practical use to teachers, and it is of great interest to ordinary Bible readers. The present publication is arranged in an attractive fashion. It is printed as an ordinary story, in chapters with headings but without any verses or any other interruptions of the narrative flow. The printing and binding are both pleasing, and there are eight quaint wood engravings by Mr. M. L. Wethered.

A very fine example of independent and learned research is to be found in *High Gods in North America*, by Professor W. Schmidt (Milford ; 7s. 6d. net). The writer is Professor of Ethnology and Linguistics in the University of Vienna, and the book contains the Upton Lectures in Religion delivered at Manchester College, Oxford, in 1932. They were written by the author in English, a real achievement, since the language and style would not disgrace our best culture. Three groups of tribes are dealt with, and Professor Schmidt brings evidence for his view that the gods of these tribes were true gods with moral attributes, and that their beliefs possess a high religious value. Incidentally he proves that this pure religious faith comes before fetishism, animism, ghost-worship, totemism, or magism, from one or other of which evolution theories had derived the origin of religion. The Professor claims to have made it clear by his discoveries that 'progressive evolution is not the key which opens the door to a true history of humanity, and consequently of man's religion.' The peoples ethnologically oldest know nothing of totemism or any similar phenomena, but emphasize in their religion the creative power of the Supreme Being. This is a book to be reckoned with.

Two very admirable contributions have been made to religious education by the publication of *The Oxford Handbook of Religious Knowledge* in two editions, one for Anglican schools, the other for 'Provided' schools, which is another name for non-Anglican. The books are issued by the Oxford Diocesan Council of Education for students and for teachers of pupils over the age of eleven years (S.P.C.K. ; both 3s. 6d. net). The handbooks have been prepared by a Committee of clergymen and laymen, all experts in education and teaching, with one woman who is also a practical teacher. The course outlined is one for the three years during which senior pupils are at school. It gives an intelligent conspectus of the history and literature from Abraham onwards. The first year takes us

in the Old Testament to Amos, the second to Ezekiel, the third to the return from exile. In the New Testament the first year is devoted to the ministry of Jesus, the second to the Apostolic period, and the third to Christian belief and practice. In addition, each year has matter which differs in the two editions. In the Anglican edition there are sections on the Prayer Book and the Catechism; in the non-Anglican, sections on 'Christian teaching.' The significant thing is that it is only in these parts that the two books differ. Otherwise the books are identical and might be used in either class of schools. Not only, however, is there a conspectus of subjects, but each section has notes for the teacher which contain material for good lessons. On the whole these are well done, though they might be a little fuller of suggestion for modern application. Also, the list of literature suggested to the teacher for study might be considerably increased and improved. But the books as they stand are something to be thankful for, and are sure to have an influence for good on the religious education in schools.

How much is done nowadays to make the Bible interesting to the young! The number of books having this aim has become really embarrassing. We can warmly commend *Tales from the Old Testament*, by Mr. H. W. Fox (S.C.M.; 3s. 6d. net). It is in two parts—Tales told in Egypt and Tales told in Bethlehem, the former put into the lips of an aged Hebrew descendant of Joseph, the latter into the lips of Jesse, David's father. Though cast in this form the tales have nothing fanciful about them, but give a straightforward account of the main events of the days from Abraham to David. It is a book which will be found most readable both by old and young.

Right (Williams & Norgate; 7s. 6d. net) is a

study in physical and moral order by Mr. Wyatt Tilby. It is more than ten years since we first became acquainted with this writer, through his book on 'The Evolution of Consciousness,' in which he wields a popular and piquant style, vivified by concrete instance and embellished with a wealth of metaphor. To the style of the work before us a similar remark applies.

Why are we right rather than left-handed? Why do we do right rather than wrong? What is goodness? What is beauty? What is truth? What is the will of God? Such are the questions which are put, and to which answers are offered, in this book 'which began unexpectedly with the left foot of a tortoise and ended even more unexpectedly at the Right Hand of God.'

Much of the book is concerned with a 'reassessment' of the Platonic triad of goodness, beauty, and truth. The truth alone is found to be an absolute value; it dwells with God, because it is God. But there are also 'reassessments' of other traditional doctrines; and we must say we have more confidence in Mr. Tilby as a scientific psychologist than as a speculative philosopher or theologian. He himself confesses to a 'non-theological mind,' and in this work illustrates the truth of his confession.

Are you interested in but rather puzzled by Relativity, Quanta, the New Psychology, the New Physics, and so on, and wondering what sort of a universe the universe is? Then we have got an excellent book for you in *The Universe of our Experience*, by Mr. L. M. Parsons, D.Sc. (Williams & Norgate; 7s. 6d. net). We have seldom seen a more adequate treatment of some of the profoundest problems of philosophy in such lucid and intelligible language. To read this fascinating little volume is educative, stimulating and inspiring.

The Message of the Epistles. Philemon.

BY THE REVEREND JAMES REID, D.D., EASTBOURNE.

THIS Epistle differs from all Paul's other writings in that it is an intimate letter written to a private individual and by his own hand. Some of the early scholars would have had this letter kept out

of the canon because it does not have the character of a pastoral epistle written for general use. But wiser counsels prevailed, and it came to be recognized as one of the most illuminating pieces of in-

sight which the New Testament offers into the nature of a truly Christian relationship between master and slave. The principles which ought to govern that relationship while it lasts, and which finally abolished it, are set forth in the teaching of Christ on the value of human personality, and elaborated by St. Paul. But here is an actual case, aggravated by the fact that the slave was a runaway. How in such a case should both Christian master and Christian slave conduct themselves toward one another?

The custom of slavery was deeply engrained in the life of the Greco-Roman world. The habit goes back into the dim past. It was the main foundation of social life both in industry and in the home. Many of the slaves were well treated; some of them well educated. But they were of the nature of property, regarded in many cases with but little more concern than the ox or the ass. And because the structure of social life rested on this foundation, and a revolt of slaves was a danger to the community, the penalties, in the case of a runaway slave who was captured, were severe. What would happen when Christianity with its doctrine of the equality of men in the eyes of God penetrated this unholy system? What should a Christian slave do in a situation which he could not fail to feel was a contradiction of the Christian values, however little he formulated the fact to himself or others? And what should a Christian master do in the like situation? These are the questions that met St. Paul as he faced the case of Onesimus and Philemon.

The story emerges from the letter quite clearly, and it is from the letter alone that we gather the facts. These are very simple. Onesimus was a slave belonging to Philemon, a rich man of Colossæ. The latter became a Christian when Paul visited that city. This slave had fled from his master, and had taken with him, as we gather, some of his master's property—probably some money. He had fled to Rome, thinking no doubt to lose himself in that great metropolis where people of all nationalities jostled one another in the streets, and it would be easy for a stranger like Onesimus to hide himself in the crowd. But, by some strange coincidence, Onesimus is brought into touch with Paul. It is possible that he may have been recognized by one of the friends of the Apostle who had been with him at Colossæ. Imagination plays with the idea that suddenly, as he walked the streets, there flashed out of the crowd a face looking into his eyes with recognition, the face of one who had been kind to him and to whom he could tell his story.

It may have been that he was lonely and friendless, and had come to bitter need. Knowing that St. Paul was in Rome he had sought him out for help, sure that he would find an understanding friend. Or it may have been that Onesimus had a troubled conscience. Perhaps he had listened to the Christian message when Paul was at Colossæ, and the ferment of it had worked in his heart, making his position at last intolerable. Unable to bear his troubled conscience any longer, he had sought Paul out, to find the way of release. The world is not big enough to give any man escape from himself or from God. The most crowded city offers no refuge from the Divine Pursuer. The story is one of the most remarkable instances of how a man fleeing from God comes upon Him where he seeks to hide himself, and is there found and rescued by God. However it may have been, Paul and Onesimus met, and the runaway slave became a Christian.

Then came the problem. What should be his relationship to his wronged master? And what should be Philemon's attitude to him? It is these two problems that St. Paul sets himself to solve.

The case of Onesimus had first to be settled. Should he go back? There does not seem to have been any doubt about the matter. There was a law in the Jewish code relating to a case like this, in which a man to whom a runaway slave had fled was enjoined not to send him back—no doubt a beneficent regulation intended to keep masters from ill-treating their slaves. If a badly used slave could run away and could not be forced to return to his master, there was every incentive to prevent him running away by treating him well. But though this must have been known to Paul he could make no use of it. For neither Philemon nor Onesimus were Jews, and this law was not recognized in the Roman world. It was the law that Onesimus must be returned, however hard it might be. And further, it was the Christian obligation. For Onesimus had done a wrong, and having come under the rule of Christ he was bound to right the wrong so far as it lay in his power. Being right with God demands that we shall be right with men. Forgiveness does not absolve a man from paying his debts or putting life straight where it has been crooked. For forgiveness, in the full sense, does not mean the cancellation of the consequence of past sins. It really means our restoration to fellowship with God through our being brought into the right attitude to Him, and thereby becoming one with Him in His will of righteousness. The cancellation of past sins, which is the popular way of thinking of it,

means that nothing stands on God's side in the way of His restored friendship. But that new attitude to Him demands right relationships to men, and where a wrong has been done which it is in our power to put right, restitution must be made. Otherwise our repentance is incomplete. Zacchaeus realized that, when Christ's friendship, offered to him so freely, awakened in his heart the desire and the willingness to come into that friendship and to live in Christ's way. At once it became clear to him that this new way of living demanded that those whom he had defrauded should be repaid. Christ's own words leave us in no doubt that the new relationship to God means right relationships with our fellows. 'If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.' So there was nothing for it but that Onesimus should go back to his old master.

But he was going back a different man, whatever conditions he might have to face. There was no guarantee that these conditions might not be very galling. He might even have to suffer punishment. Paul's view of the duty of a Christian man required him always to accept his circumstances, however hard they might be. There might be intolerable injustice and suffering in his lot. A slave's conditions, however indulgent and understanding his master, could not but stir the spirit of a man whom Christ had made free. It is said that when the Christians in Korea were being persecuted by the Japanese authorities some years ago, the excuse made by these authorities was that no one could believe in the New Testament without being impelled to seek freedom, and therefore they proposed to stamp out Christianity. That admission revealed a real insight into the spirit of Christianity which has, as its first result, the awakening in a man's heart of the sense of his value to God, and his deliverance from the slave-spirit.

But for Paul a man's circumstances had to be accepted as the sphere in which his Christian life was to be lived. And short of the compulsion to do wrong, he could see nothing in any circumstances, however hard, which would make it impossible for a man to live in the spirit of Christ. This principle was set forth in the Epistle to the Thessalonians to whom he wrote : 'Let every man in that calling in which he is called therein abide with God.' As things were, some were called to be slaves because that was the condition in which they found themselves. If

a man were unjustly imprisoned, the true way of escape was not *from* the prison but *in* the prison from the mood of despair and resentment which the prison might produce. If a man were a slave, the real escape from servitude was deliverance from the servile mind. Onesimus was going back no longer a slave but a Christian man in a slave's conditions. His attitude to his master would be changed. He would no longer resent authority, however harsh. He would no longer chafe at the limitations on his freedom. He would no longer go through the day's work as a mechanical exercise, the mere instrument of another's will, but would seek through the daily duty a means of doing the will of God. Behind his master he would see another Master whom he had come to love. And love makes men free.

There is much to be said for this view. It lies behind Christ's council to His contemporaries, held in subjection by Roman power and often impressed against their will into some menial service for their over-lords. 'If any man will compel thee to go a mile (*i.e.* carrying a burden for him), go with him twain.' The man who can do that is free. He has taken the task enforced upon him and made it the means of a voluntary self-giving. The slave is no longer a slave who serves God in the tasks imposed on him. Though the chains be still upon his wrists, he is a free man in Christ.

The second problem is that of Philemon, and to that Paul turns in the letter. He does not intend that Philemon shall fail to respond to this new attitude on the part of his slave. The new way was hard for Onesimus, but it was not easy for Philemon. He had his duty as a Christian man, and Paul proceeds to tell him what it is.

There were several aspects in his problem in relation to Onesimus, and the victory of the Christian spirit in each of these was not easy. For one thing he had to forgive a runaway slave who had been restored to him, though the pursuit and capture had been by the hand of God. The social order prescribed certain penalties to be inflicted on a captured slave for the purpose of deterring others. What effect would this forgiveness of Onesimus have on the minds of slaves who might be tempted to run away? What would other slave-holders say if Philemon took the way of kindness? The community in our day has the same problem to face in the Christian treatment of its criminals. Society demands its right of protection, and the main instrument of that protection is the fear of punishment.

But there was a problem arising from the resent-

ment and indignation within Philemon's own heart. He would have a good deal of bitterness to overcome, for Onesimus had done him a wrong, not only by escaping—perhaps breaking parole—but also by stealing his property. And that kind of wrong is not easy to forgive. Some of our worst antagonisms are aroused when our property is tampered with.

There was even more demanded of him as a Christian. He would have to overcome the social barrier which divided master and slave, and recognize in Onesimus 'a brother beloved,' a fellow-disciple of Christ. The new experience which had come to them both, condemned these barriers. Paul had taught that 'there is neither bond nor free, but all are one in Christ Jesus.' There are no barriers when two men kneel in prayer, but often it takes a good deal to get two men divided by social caste and age-long traditions to come to the point of kneeling together! It would mean not only religious fellowship, being willing to learn of Christ from one another, the breaking-down of pride in its citadel of social superiority. It would demand a new attitude also in the giving of commands, the setting of tasks. If Onesimus was to be helped to grow into Christlikeness, and to keep alive in his soul his new-found light, it must not be constantly threatened by the galling spirit of domination when orders were given and tasks were appointed. Harsh words might imperil the whole new relationship. It was not an easy problem for Philemon. Paul knew the difficulty and how hard it would be to keep the spirit of Christian fellowship in the routine of domestic life. He offers to repay the money, and bids Philemon put it down to his account, though he reminds him that he owes him his very soul. He points out that he is getting back not a mere slave who was unprofitable, whose work was servile and mechanical, and whose spirit was dishonest, but one who was now profitable, from whom he would receive willing service. And he ends the letter by a fine parting suggestion which reveals his philosophy. There is no happening in the life of a Christian man which may not, in the providence of God, work out for his advantage. 'Perhaps he therefore departed for a season, that thou shouldest receive him for ever.' It was all for the best that he should have temporarily lost the slave. For had Onesimus not run away he would not have come to Christ. Had the slave not broken his bondage for the moment, he had never come into the new relationship of brother. This last thought carries us far. There is even more in it, though perhaps Paul did not

realize its full implications. Some wrong relationships may have to break and come to what seems an absolute rupture, in order that they may be restored on a new and higher level and become permanent in the sphere of fellowship in Christ. There is a question, however, which Paul does not raise in Philemon's mind. Perhaps he had too much tact to press it. Had Philemon's Christian spirit towards his slave been fully effective, need Onesimus have run away to Rome to find Christ?

The letter cannot but raise the whole question of the attitude of Christianity to slavery and the Christian method of ending such a wrong relationship. St. Paul, so far as can be judged from his letters, shows no consciousness that slavery, as a part of the social system, is wrong. He bids 'slaves be obedient to their masters as unto Christ.' He bids them be patient and unresentful even when they are badly treated. What he would have counselled in circumstances where a slave was commanded to do wrong we are not told, but we cannot be in any doubt. A man must not compromise with evil whatever pain or injustice might follow.

This solution of the problem of slavery could not be the final one. Paul's own mind must have often felt its incompleteness. But in the circumstances of his time, where slavery was such an integral part of the social system, he could do no other. He must be careful not to say anything which might encourage a slave revolt—always a danger. He had to be on his guard, moreover, lest he should give any ground for the charge with which the Christians were always threatened—that they were not good citizens. Nero was not a model emperor, but Paul bade his fellow-Christians be subject to rulers as unto God, and as deriving their authority from God. It is hard to say how this kind of teaching, bidding men be patient even in a wrong environment, would have worked out in history had those who fought for freedom accepted it. The whole problem of the use of force is involved in it.

But one thing is certain. It was by the acceptance of Paul's principles and the kind of counsel he gave to Philemon and Onesimus that slavery was finally broken, and not by any revolt on the part of the slaves. The emancipation of the slaves came through the working of the spirit of Christ in minds and consciences like that of John Woolman, thinking the whole question out in the light of Christ's values. For it was Woolman's 'concern' about it, sending him up and down the land declaring that slave-holding was wrong for a

Christian, which finally awoke the spirit that broke it. We do not know what afterwards happened to Onesimus, returning with his changed life to Philemon. As they lived together in fellowship, it would become meaningless to them that one was master and the other slave. The bonds would be broken from within. The chains would

become useless and invisible. From that it would be a small step to the gift of external freedom. Freedom in the world without, in the relationships of men to one another, is like other things for which we seek. It is achieved by us and for us as we first win it through Christ in our own souls.

A New Approach to the 'Ebed-Yahweh Problem.'

BY THE REVEREND JAMES D. SMART, PH.D., AILSA CRAIG, ONTARIO, CANADA.

PROFESSOR EISSELDT, in his article on 'The Ebed-Yahweh in Is 40-55' (THE EXPOSITORY TIMES, March 1933), has delivered a blow to the theory of an individual Servant in that book from which it is not likely to recover. He has proved that even the most exaggerated personifications may yet be personifications of the nation, and that the nation may be conceived as an ideal entity, e.g. in 49^{5, 6}, charged with a mission to its individual members. By these two proofs Eissfeldt seems to have swept the foundations from under the theory which, beginning with Duhm and maturing with Mowinckel, Sellin, and Volz, separated the so-called cycle of the Servant Songs from the book and saw in them the figure of an individual Servant of Yahweh. But he seems naïvely under the impression that the book, delivered from the toils of those who see in it an individual servant, must necessarily fall into the hands of those of the opposing camp who uphold the collective interpretation of all passages. He does not consider the possibility of other than these two alternatives. After disproving the individualistic interpretation of 49^{5, 6}, he assumes the collective interpretation of all the passages, seemingly under the impression that no further difficulties exist. In this he goes far beyond what he has proved. He has proved that highly individual references *may be* personifications, however exaggerated their individualism, but he has not proved that all individual references in Is 40-55 *are* personifications of the nation.

(There are three main difficulties which present themselves in applying the collective theory to the figure in ch. 53.) It makes the prophet say three things about the nation which cannot be reconciled with what he says elsewhere, and therefore is bound to create the utmost confusion in understanding the thought of the prophet.

(1. It necessitates the conclusion that Israel's suffering is for the sins of the world. This is directly contrary to the prophet's teaching that Israel's suffering is punishment for past sins.) In 42^{22ff.} he pictures the misery of his people, and then points to the source of it all, the disobedience and sin of the nation. Is 43^{27, 28} 47⁶ 50¹ all show that the prophet's consistent interpretation of Israel's suffering is that of the earlier prophets. (It is the wrath of Yahweh against the sin of the nation) Eissfeldt uses the old explanation that the double punishment mentioned in 40² was half for the sins of the world. But surely the evident meaning of 40² is that since the nation has been punished twice over for all her sins, the new day of forgiveness and blessing must be at hand. The purpose is to emphasize that the time of punishment has been completely fulfilled.

Torrey (*The Second Isaiah*, p. 410) sees the inconsistency of having the prophet so interpret the *past* sufferings of the nation, and adopts the equally questionable expedient of making the prophet say that Israel shall suffer *in the future* for the sins of the nations. 'The nation will not be done with toil and suffering even when it has atoned for its own grievous sin, but will continue to be afflicted, this time not for its own sake but for the sake of others.' This conception of the future of the nation, so contrary to that which the prophet expresses from beginning to end of his book, reveals the lengths to which it is necessary to go in order to maintain a collective interpretation for ch. 53.

(2. The quotation from Torrey reveals the second inconsistent position—the nations are to be redeemed by the sufferings of Israel. The idea of Israel as a suffering Servant, meekly redeeming the nations, is quite foreign to the thought of the prophet, and has been largely instrumental in obscuring his real thought. Israel, the Servant of

Yahweh, is to inaugurate a universal golden age, and the people of Israel shall be priests and ministers of God for all the world (61⁸), teachers of the Law to the nations. But of meek persuasion and humble suffering in the inauguration of this new world order we hear not a word.) It has become common to interpret 42¹⁻⁴ as a picture of Israel as a gentle teacher, a missionary to the nations. The מִשְׁפָט which Israel carries to the nations is taken to mean 'religion.' An examination of the use of מִשְׁפָט elsewhere in the book convinces me that this passage has been greatly misunderstood. The use in 59^{9, 11} makes clear that like נַעֲשֵׂה and נִזְקָנֶה it signifies one aspect of the great day of salvation. Thus in 42¹⁻⁴ the meaning is that the Servant shall establish the reign of perfect justice. All that vv.^{3, 4} need be understood to say about the method of this establishment is that there shall be no half-way measures in it. It shall not be like any of the great world kingdoms which have been set up in the past, but 'in truth' in this new world order shall justice reign for all. It is a day of favour for Israel, but a day of vengeance upon her enemies (61² 59¹⁸ 60¹² 63^{1ff.}). In 42¹⁸ Yahweh is the mighty man of battle, and in 41¹⁵ Israel is the threshing-sledge which threshes the mountains to dust. In 63 Yahweh is pictured approaching, his garments dyed red in the blood of his victims. Again, in 49²⁶ he says, 'I will make your oppressors to eat their own flesh, and they shall be drunk with their own blood as with sweet wine.' The nations are to be brought into subjection to Israel (60¹⁴ 61⁸) not by any meek and suffering Servant, but by Yahweh's strong right arm. In this second point the collective interpretation of ch. 53 is irreconcilable with the thought of the prophet.

3. Would any prophet of Israel worthy of the name of prophet make the statement that Israel 'had done no violence, nor was any deceit in his mouth'? Torrey (p. 421) tries to water this down to mean only that Israel 'was far better than those for whom he suffered,' but the plain meaning remains. The writer of Is 40-66 was under no such delusions about his people. He reminds them of sins of the past, and assails them for sins of the present. The argument might be offered that the 'ideal entity,' the nation as Servant, is regarded as innocent. Is 42¹⁹ gives a different impression. The Servant is blind and deaf. Israel's claim upon Yahweh and pre-eminence as Servant is not based on any moral excellence, but simply on the fact of the possession of the word of Yahweh (40⁸ 55^{10, 11} 59²¹). Israel is the Servant in spite of imperfections.

At these three points the collective theory proves

inadequate for the understanding of ch. 53.) It is this inadequacy, and not, as Eissfeldt says, merely difficulty with exaggerated personifications, and with the one passage 49^{5, 6}, which has given rise to the individualistic interpretations. The object of Duhm and of those who have followed him has been to do justice to these elements in the book which the collective theory had clearly been unable to explain satisfactorily. The stronghold of the theories of an individual Servant has always been this 53rd chapter. Eissfeldt has attacked them not at their strongest, but at their weakest point in ch. 49, and his victory can be but a stepping-stone to attack the strongest point in ch. 53.

As one studies the individualistic interpretations, it requires no special insight to recognize that their most vulnerable points have been in chs. 42 and 49. It is impossible to contrast the figure portrayed there with the figure of the Servant in the body of the book. The parallels are too abundant. A few of the parallels to ch. 49 will suffice. 'Yahweh called me from the womb' refers undoubtedly to the nation. It is the prophet's habit to point back to Abraham and to Jacob in order to show that Israel has been a chosen people from the beginning of its life. V.² is paralleled by 51¹⁶, in which passage the words can refer to no other than the nation. Is 59²¹ makes still clearer the significance of Israel's mouth as a sharp sword. In v.³ Israel is named as the Servant. V.⁴ finds its parallels wherever the prophet speaks of the discouragement and despair of the people to whom he ministers, e.g. in 40²⁷ and in v.¹⁴ of this same chapter, etc. The phrase לְרִיךְ יְגֻעָה has an echo in 65²³ לְרִיךְ יְגֻעָה, where it refers clearly to the nation. The best parallel to vv.^{5, 6} is found in 60¹⁴ and 61⁴⁻⁶, where not only is Israel restored and exalted over all nations, but is priest of Yahweh for all the world. These parallels have always made an individual interpretation difficult in this chapter and in the companion chapter 42. Eissfeldt's explanation of 49^{5, 6} renders such an interpretation unnecessary.

It is strange that no one has ever noticed what slender bonds are responsible for the grouping together of 42¹⁻⁷ 49¹⁻⁶ 50⁴⁻⁹ 52¹³⁻¹⁶ and 53¹⁻¹². Both sides in the discussion of the problem of the Servant seem to have accepted as a basic fact that all five passages refer to one figure whether national or individual. And yet what has seemed a basic fact may be the basic fallacy which has so long prevented any general agreement on the subject. The possibility seems never to have been considered that there may be an individual referred to in the book who is *not* the Servant of Yahweh,

Three things have been responsible for this grouping of passages. (1) The supposed reference to an individual in 49^{5, 6}, which alone gave 42 and 49 a common point with 53. (2) The references to Yahweh's Servant in 50¹⁰ 53¹¹. (3) The assumption that 52¹³⁻¹⁵ forms a unity with 53. Eissfeldt has disposed of the first. The second proves nothing, for the prophet might speak of himself as God's servant, just as in 44²⁶ he speaks of the prophets who had prophesied the restoration of Israel as Yahweh's servants and messengers. Thus there remains only the current interpretation of 52¹³⁻¹⁵ to justify this basic collation of five passages, and this assumption that they all refer to one figure.

The practice of considering 52¹³⁻¹⁵-53¹² as a unity has been due to the presence in 52¹⁴ of the passage parallel to 53², 'his visage was marred more than the children of men.' This passage, though, has long been felt to create confusion in the text of 52¹³⁻¹⁵. To call it a parenthetical clause neither explains the disturbance caused by its presence nor gives it meaning in its present position. It is possible that Marti's conjecture is right, that it belonged originally after 53².

The conception of the servant in vv.13. 15 is that which is found elsewhere in the book. Israel as the Servant of Yahweh is to be greatly exalted and set in power and glory over all the kingdoms of the earth (cf. 45^{14. 23-25} 49^{22. 23} 60^{3ff.}, especially v.¹² 6¹⁵). As in 49^{7. 23}, kings and princes are astonished at the transformation of Israel's position and humbly acknowledge their inferior position. Moreover, 52¹³⁻¹⁵ thus understood forms a fitting conclusion to the whole of ch. 52. The chapter heralds the salvation of Zion. The day of transformation is at hand. The oppressed and down-trodden people are to be priests and kings over the entire world. Vv.11. 12 speak of this imminent deliverance under the figure of the old deliverance out of Egypt. Vv.13-15 picture the final consummation—Israel exalted and the kingdoms in subjection.

If this interpretation of 52¹³⁻¹⁵ be possible there remains no bond of connexion to justify the collation of the five passages. It is surely also not without significance that, with the reversion of the passages to their original context, it becomes possible to regard chapters 42, 49, and 52 as unities. They harmonize with the remainder of the book in describing Israel as the Servant of Yahweh. The problem which remains is to find some explanation of the figure in 50 and 53 which will do injustice neither to the book as a whole nor to the evident meaning of the contents of the chapters themselves. The connecting link which necessitates 50 and 53

being considered together is the figure in both of one who is despised and rejected of men, is vilely used, and yet who maintains a noble dignity of faith in the face of persecution. It would be amazing if two such unique passages in a single book should not be intimately connected.

Is 50⁴⁻¹¹ may be understood as an impassioned outburst of the prophet himself. This was suggested long ago by Gesenius and others, but no attempt was made to prove it, nor was the wider significance of such an interpretation seen. Vv.4. 10 suggest most strongly that the prophet is speaking in his own person. The speaker in v.4 describes his constant endeavour as 'to know how to help the weary with a word.' In v.10 he encourages those who walk in darkness and are without light to put their trust in Yahweh that they may find Him their strength and stay. Let us compare this person with the speaker in ch. 40 as his words reveal him. The speaker in ch. 40 seeks by every word to bring encouragement and comfort to his discouraged people. They are a people who have lost confidence in Yahweh's power and purposes (40^{27. 28}). He calls upon them to hope yet in Yahweh, and by that very hope Yahweh will restore strength and life to their souls (40³¹). In 50¹⁰ and 40³¹ there is the same passionate direct appeal for weary, despairing folk to put their trust in Yahweh, and there is reflected in both appeals a knowledge of the regenerating power of spiritual hope and faith. The two appeals, it would seem reasonable to conclude, were made by the same man, the prophet.

It would add weight to this interpretation of 50⁴⁻¹¹ if we could find any trace in the book of an antagonism to the prophet which might have led to persecution and violence. V.5 makes quite clear that the source of conflict lay in the message which he was called upon to proclaim. There was something in the taking up of his prophetic task from which he might have shrunk back. There is no evidence of any such antagonism in 40-55 (except, of course, in 50 and 53). His words there are full of comfort and hope, like a father encouraging his children. Nothing in the message of 40-55 would account for antagonism. But from 56 on the tone is more bitingly critical and denunciatory after the manner of the earlier prophets. Is 59^{1. 2. 9. 14} explain this change of tone. The great day of vindication so expectantly and confidently awaited in the earlier part of the book has not come. The evil and sin of the nation keep it back. Therefore the prophet turns with full force on that evil and sin. He denounces not simply idol worship (57^{5ff.} 65³⁻⁷), but corrupt prophets (56^{9ff.}) and empty per-

formances of the externals of religion instead of justice and mercy (58¹⁻⁷). He is roused to a slashing attack by the suggestion that the building of the Temple will secure Yahweh's favour, the God whom he knows can alone be propitiated by a contrite and obedient spirit (66¹⁻²; cf. Hag 1^{8, 9}). And now in this latter portion of the book there are evidences of the antagonism to which ch. 50 witnesses and for which we sought in vain in the former chapters. In 57⁴ the prophet says to the idolators, 'Whom do you mock; against whom do you make wide mouths, and thrust out the tongue?' These idolatrous Israelites, we can see, did not take his criticism in any meek and submissive manner, but fought back with mockery and scorn. This in itself should be sufficient to prove the possibility of persecution. Then in 66⁸ there is a group of God-fearing people hated and cast out by their brethren because of their religion. The words of scorn addressed to them by their brethren reveal the salient characteristic of their faith—'Let Yahweh be glorified that we may see your joy.' The glory of Yahweh was for the prophet His appearance in power to vindicate the righteous, and the joy of the righteous was in the prospect of that advent. The words are thus words of scorn, and the scorers are spoken of as hating and casting out those who are imbued with the same ideas as the prophet. The opposition of the prophet in 66¹⁻² on religious grounds to the building of a temple, coupled with his ridicule of formal religious observances, may have caused the entire community to regard him and his followers as troublesome fanatics. It is enough here to have shown that bitter antagonism was roused against the prophet, for then the persecution described in 50 and 53 may be regarded as having been the persecution of the prophet himself.

There is one more point of connexion in ch. 50 with the prophet. The persecuted individual sets his face like flint to bear all his persecution in the firm confidence 'He is near who will justify me' (50⁸). His hope for the imminent advent of his God to make all things right is the source of his courage. The heart of the prophet's message (e.g. 40³¹) is the life-giving power of such hope. Thus it would be simple to see in ch. 50 the prophet himself being sustained in his persecutions by the hope which he proclaimed to his people.

In ch. 53, the person who speaks in ch. 50 is spoken about. He is described not by a mere onlooker, but by one who stands in a most intimate relationship to him. Is 53^{1-4, 6} make clear that the writer during the lifetime of the sufferer was allied neither with persecutors nor with sympathizers.

He along with others took the superficial attitude of regarding the prophet's sufferings as a judgment of God upon him. But now he has found this despised prophet as God's true messenger of salvation, and interprets his sufferings as a sacrifice to take away sin and to bring peace and healing to all.

We have already dealt with the possibility of the persecution being persecution of the prophet. Such religious persecution has in it always the potentiality of martyrdom. Three further points of identification must be mentioned.

The writer of 53 regards forgiveness, peace, and healing for himself and those for whom he speaks as having been secured by the sufferings of the martyr. In the writings of the prophet, he too speaks of forgiveness, peace, and healing (40¹¹, 44²², 55⁷, 61¹¹). But everywhere, except in 53, these are proclaimed as the fruits of hoping and trusting in God. It must be admitted that if the martyr in 53 be the prophet, this is easily explained. The New Testament parallel is obvious. Jesus during His lifetime proclaimed forgiveness, peace, and healing as already open to every one who would believe. His followers, however, regarded His sufferings and death as having secured these for them. Let us imagine the prophet living in a time of religious disintegration. He alone stood out for the cause of pure religion and proclaimed the possibility of finding spiritual health and strength by trust in God. He sought to emancipate his people from idolatry and barren ritualism. This condemnation of idolatry and ritualism stirred bitter opposition, which finally resulted in his martyrdom. The spiritual faith, however, of which his message had been the inspiration lived on among his followers. It was found as the way of salvation by some who had formerly remained aloof. Would it be astonishing for these men to say, 'He suffered for us'? They owed all their spiritual life and hope to him, and his sufferings and death had been the price of his remaining true to his message. He did suffer for their sakes, that God's truth might be maintained for them, and so that they might have peace and healing.

The statement is made in 53¹², 'He made intercession for the transgressors.' In 59¹⁶ the prophet says, 'There is no one making intercession.' And yet he himself intercedes most passionately for his people, e.g. 62¹, 'For Zion's sake I will not be quiet, for the sake of Jerusalem I will not be silent, until her triumph comes forth as the dawn, and her salvation like a blazing torch.'

The third point of identification has to do with the hope for the resurrection of the martyr in 53¹⁰⁻¹².

This is generally recognized by those who see an individual in ch. 53, as the first appearance in Israel of a hope for a personal resurrection. No explanation is given, however, of the forces which led to its appearance here, nor is it placed in any relationship to the eschatology of the remainder of the book. The outstanding characteristic of the eschatology of the prophet is his anticipation of the immediate advent of the Day of Yahweh. In 56⁹-59¹⁵ he regards the Day as held back by the sins of the people, but from 59¹⁵ on he regains his former intense expectation. In ch. 66^{7ff.} he conceives present sufferings as the pains of birth in which the new and purified nation is to be born. In 50^{7, 8} he is sustained in his own sufferings by his conviction of the closeness of Yahweh's advent.

If this prophet had followers, we may assume that they would be inspired by a like hope. The death of their leader would not change their eschatological hope. They would expect the great Day to dawn

at any moment. Is it not at least within the realm of possibility that they should expect their leader to be with them in the happy days which were to come so soon? Could they believe that God would let the act of murderous men deprive him of participation in the New Age to whom alone they owed their hope and their faith? To maintain faith in the justice of God, they could believe nothing else than that their leader should share in the imminent justification. Thus the idea of a personal resurrection would be not the product of religious speculation, but a belief born in the impact of death upon religious hope. One or the other had to give way, and death proved the weaker of the two.

If this interpretation of the individual in 50 and 53 be possible, all basis for the current theory of an individual *Servant* is removed and much light is thrown upon the history and character of the last great prophet of the Old Testament.

In the Study.

Virginibus Puerisque.

The Time-Signal.

By THE REVEREND R. OSWALD DAVIES, LEICESTER.

'Herod ascertained from them the time.'—Mt 2⁷
(Moffatt).

'Redeeming the time.'—Eph 5¹⁶.

1. NOT long ago on the wireless the time-signal went wrong. When it comes from Greenwich, as you know, it is given out in the form of six pips. On this occasion, however, only five pips were heard; and a little later in the programme the announcer apologized for the mistake. Not many people would have noticed such a slight mistake as that. After all, what difference could it make? However, the truth is that quite a number of people noticed it and even sent urgent messages to the B.B.C. to inquire about it! What they particularly wanted to know was whether it was the first or the last pip that had been omitted! Fancy ringing up the B.B.C. in order to know which pip had been left out! But, as Rudyard Kipling says, 'There's more here than meets the eye.' For the people who sent these messages were sailors and astronomers—people to whom exact time is a matter of extreme importance. For it is the last pip which actually indicates the exact Greenwich

time; and so it was important for them to know which pip had been omitted.

When, for instance, a ship is at sea, it is very necessary for the captain to know the exact time. He may run into a fog and fail to see his way. Then he will have to make certain calculations in which time is an important factor; and the very safety of his ship and of all lives on board will depend upon the exactness of the time. Otherwise he may come to disaster and find his ship on the rocks!

Think again of the astronomer who watches the movements of the stars in the heavens, how he has to work out big sums of the most precise nature. Perhaps he wants to know how long it will take a certain planet to travel a particular distance in the heavens. But he must know the exact time to the very second before he can ever make his calculation.

You see now how a seemingly unimportant thing may really be of great importance.

Think of the little Child who was born in Bethlehem over 1900 years ago. Only a few people knew who He was. To the world at large His birth was an insignificant event. And when the boy Jesus lived and played in Nazareth, how many of the Nazarenes knew that there was growing up

in their midst the Saviour of the world? But out of that life came the greatest blessing to mankind. It was that life that changed the world.

2. Again, in this incident behind the microphone we are taught the value of exactitude.

Exactitude in life is not an easy thing to attain; and you may wonder whether it is worth while.

Sir Ronald Ross was one of the great benefactors of mankind. It was he who tracked down to its source the scourge of malaria which affects human life so profoundly in the tropical parts of the world. The amazing exactitude of the man astonishes us. Mosquitoes were suspected of carrying the malarial germ, and thousands upon thousands of them were carefully examined by him through the microscope until in the end his eyesight threatened to fail. At last the culprit was found; it was a particular kind of mosquito known as the female anopheles mosquito. And as a result of that most exact and precise investigation by Sir Ronald Ross one-fourth of the world, hitherto uninhabitable, was made habitable to men, and thousands of lives were saved.

That is the secret of the man of science—he is always exact. But if it is important for the scientist to be exact in his work, how much more important it is in life. What we should always ask is, Is it right? For right is right and wrong is wrong, and they cannot be mixed.

But how easy it is not to be exact and to try and mix them in our lives. You believe in truthfulness as a fine thing; you want to be truthful. But sometimes a slight untruth creeps in. Then you console yourself by saying: 'It is a small thing, after all; it doesn't matter so much.' You are not exact; and sometimes it is the beginning of moral disaster. Let us make Jesus our example. He was always exact, entirely upright, believing always in the right and never deviating from the path of truth. That was His secret, and He never went wrong. As Ronald Ross rid the world of the scourge of malaria and made one-fourth of the world habitable to men, so Jesus through the perfect exactitude of His life and His wonderful sense of rightness rid the whole world of the scourge of sin and made it for ever habitable for girls and boys.

3. This incident tells us something of the control of life.

The time-signal is broadcast because it is the Greenwich time, and that means the right time, the true time. When we hear it we set our watches to it and put our clocks right again. If we didn't do that, our lives would soon be in chaos and

confusion. Our time, then, has to be corrected by the true time.

It is so in life. We have to be corrected and controlled; if not, our life would soon be in chaos. But how and by whom can it be done? Jesus Christ alone can do it. There is something about Him that controls and regulates men's lives in a wonderful way. Some, like the watch, travel too fast along the road of life. Like that young man, the Prodigal Son, they live at far too fast a rate to be good for them. But coming under the power of Jesus Christ they will be arrested in their progress and saved from disaster.

Or, some of you may be too slow, not moving fast enough along the road of goodness and true progress. You need speeding up. Jesus is the One to help you. 'He will go before you, and if you will try and follow Him you will find your steps getting quicker and your pace accelerating along the road of goodness.

As the world sets its clock to the Greenwich time, so let us set our lives to keep time with Jesus Christ, the regulator and controller of life. Thus and thus alone will come order and beauty into them.

Safety in Temptation.

BY THE REVEREND LUKE HICKS, BELMONT,
SURREY.

'The prince of this world cometh, and hath nothing in me.'—Jn 14³⁰.

There is a story of an Indian gentleman who met the devil on the high road, and did not give him a greeting. 'Why do you not salaam?' said Satan. 'Because,' replied the Indian gentleman, 'you are the cause of all the trouble and mischief in the world.' 'Not at all,' said Satan, 'you are entirely mistaken. Come with me.' They went together to the Bazaar where all things are sold, and Satan entered a sweet shop. On the floor in the middle of the shop was a pan of treacle bubbling over a slow fire. Satan put his finger in the treacle, which he could do safely, being used to hot things, and he then made a mark with the treacle on the wall of the shop. Presently flies began to gather about the treacle. Then lizards came from their nooks and crannies after the flies; then the shop cat began to chase the lizards; then the neighbour's dog chased the cat, and upset the pan of treacle all over the floor of the shop. The sweet seller was in a rage, and complained to the dog's owner. Words led to blows; the neighbours took sides, and this led to a riot, and much damage being done.

'There you are!' said the Indian gentleman to

Satan. ‘Did I not say that you were the cause of all the trouble and mischief in the world?’ Satan answered: ‘I only put a little treacle on the wall of the shop.’ Only a little treacle! Thus the flies went after the treacle; the lizards after the flies; the cat after the lizards; and the dog after the cat. Then followed trouble and confusion, blows and bruises. There was something in that treacle that appealed to the fly and drew it. Lizards like flies, and cats like chasing lizards as dogs like chasing cats. Satan tempts us always with something he knows we like, something like treacle to a fly.

Satan desires us, great and small,
As wheat to sift us, and we are tempted.
No one, however rich or great,
Is, by his stature or estate, exempted.

We do not fall to temptation unless there is something in our hearts that Satan can appeal to. A little girl said when Satan comes all the naughtiness in me springs up. But if we pray, ‘create in me a clean heart,’ and Jesus makes our heart clean, we shall be safe from Satan, for we shall not want anything he can offer. Satan tempted our Lord, but our Lord did not want anything that Satan could offer. ‘The prince of this world cometh, and hath nothing in me.’

If the Lord Jesus dwells within us, we shall want only what He desires, and Satan cannot tempt us to fall. We do not fall to the temptation to waste time unless we are lazy, and we do not fall into any kind of gambling unless we covet wrong things. If the Lord guards our heart we shall be safe, and sin shall not have dominion over us.

Lord, make me pure.
Only the pure shall see Thee as Thou art,
And shall endure.

On Getting up Early.

Some time ago I heard an address to children; where the text came from I do not know—certainly it is not in the Bible, although it is a very good one: ‘Get up! there are great things to do to-day.’

I do not remember what the minister said about it, but I know afterwards he told me he was sorry he had chosen such a text, for his wife wouldn’t let him forget it, especially in the early hours of the morning!

Well, now, it is all very well getting up on a glorious summer morning, especially when we are on holiday and we want to make the best of our time. It’s wonderful how early we can get up when there is something we want to do! But on

dark, cold mornings, when we have school in front of us, it is quite another matter.

Perhaps we may even feel like Mr. Gladstone’s little grandchild, Dorothy Drew, who at one time was not at all fond of getting up in the morning. Her wise grandfather, who believed in early rising, had a serious talk to her about it.

‘But,’ said the little maid, ‘the Bible says we ought not to get up early.’ Mr. Gladstone, who knew his Bible as well as any one, was greatly puzzled, for he had never heard of such a text.

At last the little girl found the words and showed him: ‘Woe unto them that rise up early in the morning.’ Yes, it’s in the Bible right enough. But, like many an older person, Dorothy did not finish the text and only took as much as she wanted. For it goes on to say, ‘that they may follow strong drink.’

Well, better stay in bed all day long than get up for such a purpose. It really depends, you see, what we get up for that settles whether we can get up early or late. If we feel that there are great things to do, it is quite easy to get up. But then we do not always know just when these are coming along. So many great things have been done on quite ordinary days.

Grace Darling had no idea that wild morning when she rose up in the lighthouse off St. Abb’s Head; and saw the wreck on one of the islands, that she was going to do a great deed of bravery which would sound her name down in history. But she never would have done it if she had not got up ready to do her duty.

Jack Cornwell never dreamed that he was to become one of the heroes of the Great War when he rose up that morning on board H.M.S. *Chester*, which was to witness his brave faithfulness and his heroic self-sacrifice.

These ‘great things to do’ come as a rule quite suddenly and unexpectedly, and the chief thing is whether they find us ‘up and doing, with a heart for any fate.’ But really, if we only remembered, every day there are great things to do—because good deeds are always great things, though the world may not talk about them.

And there are always good—*i.e.* kind, helpful, loving—things to do. Why should we not take the motto of the Scout movement for our own, whether we are Scouts or not? ‘To help others, and to do at least one good turn every day.’ Then we should find it much easier to get up in the morning, knowing that ‘there are great things to do to-day.’¹

¹F. W. Robertson Dorling, *Treasures from the Sands*, 20.

The Christian Year.

THIRD SUNDAY AFTER EPIPHANY.

Loyalty to God.

' Joab had turned after Adonijah, though he turned not after Absalom.'—*1 K 2²⁸*.

Most of us start with early ideals of faith in God and man which, in the generous hours of youth, we pledge ourselves to hold in practice as well as in theory. We are prepared to stand by them. But although our inexperience will hardly credit it, ideals may be lost, and lost they will be unless we renew our hold of them as life opens out into responsibilities and interests which repeatedly create a new situation for our moral growth. If we imagine that faithfulness to God or man goes on by a momentum of its own, we are in danger of the error which covered Joab with sudden disgrace at the end of his career.

Joab has been called the Douglas of the house of David. He was the staunch and skilful general, without whose aid the monarchy would not have been established. He had his faults. He was vindictive and imperious, but he was fiercely loyal to the king, and at the critical moment when Absalom's rebellion broke out he saved the situation by siding with David and refusing to swerve from his chief. He turned not after the brilliant young Absalom. Yet, some years later, towards the close of David's reign, when another rebellion tested his principles, *he turned after Adonijah*. This time he failed. He sided with the upstart and was ignominiously put to death as a traitor. The pity of it! To tarnish his record on the last page! To grow infatuated over a poor creature like Adonijah after resisting the fascination of Absalom.

Yet people may thus succumb to the temptations of mature life, after passing successfully through earlier seductions. Why is that true of many careers? Partly because people are not sufficiently alive to the changing forms and phases of temptation. These vary, in character or in intensity, with successive periods in life. Youth, for example, is more in danger of recklessness and impulsiveness; age, of obstinacy or of a disposition to cultivate its own garden, indifferent to the troubles of other people. 'I could be sorry for these men,' says the ex-Abbot Boniface at Dundrennan, 'ay, and for that poor queen; but what avail earthly sorrows to a man of fourscore? —and it is a rare dropping morning for the early colewort.' Feeling is less easily stirred as we

mature, and this accounts for a change of our temptations. Ridicule, again, tells more upon our early years than on our later, as a rule. Vanity, which is one of the most serious dangers to loyalty, reappears in old age as well as in youth. But a fault like avarice is more common in mature life, and so is cynicism, which is rarely anything but an affectation in young people. There are even physical reasons why certain temptations to irritability and sluggishness acquire a firmer hold upon the more advanced phases of human character. In short, temptations to selfishness or compromise or self-indulgence, which ten or twenty years ago would have been brushed aside, may appeal to us to-day with an unwanted power of attraction which it requires all our moral strength to resist. Marriage, family life, the duties of a profession, the pressure of new responsibilities, the anxieties of a high position, the larger freedom of success—these may create a moral situation which requires to be thought out afresh in the light of our devotion to God.

There is a profound wisdom in this resolve to renew the early loyalty from time to time. But when the first flush of consecration is upon us, we find it difficult to take such warnings seriously. It is natural to think we have decided our future, and that the lower self, over which we have triumphed, cannot reassert itself. The consciousness that we have taken our stand openly, at some cost to ourselves, thrills us with a sense of permanence. Instinctively we protest, with Peter, 'Though all shall be offended in thee, I will never be offended.'

Only as we enter into life, faith in God presents itself as a much more complex business than it at first appeared; besides, old temptations have a way of rising up again, after the romance of the start has subsided; a time arrives when we have to encounter resistance, the apparent indifference of many to what we cherish, the subtle temptations which incline us to consider self-sacrifice rather quixotic after all, and enthusiasm a fever of childhood. These things have to be met. They may embitter our zeal, or shake our faith, or cool our interest. They can turn—they have turned—men and women from early loyalty to God and from chivalrous devotion to the interests of their fellow-men. And if they are to be surmounted by us without faltering, it must be by taking the oath of loyalty over again, with a more intelligent grasp of all that it involves. 'Let him that thinketh he standeth take heed lest he fall.' Joab fell. And any one may swerve from loyalty if he pre-

sumes upon his past exploits, or assumes that the momentum of yesterday will avail of itself to carry him through the seductions of to-day.

No one, however experienced, can afford to live on the mere memory and credit of an earlier devotion. Circumstances alter, and we will do well to suspect that our characters may have also altered—not always for the better—that we may have become insensibly less disinterested and trustworthy. The call is to renew our vows in face of the novel circumstances. We do that instinctively at the outward crises of life, when we are married, when our children are born and when they go to school, on the occasion of a death in the home, or when our work is altered. But there are crises which are equally momentous, though they are not so well marked—crises which are profoundly significant for moral and spiritual loyalty. The man who has a faithful conscience will be on the look out for these imperceptible changes, lest they render his will unstable or dim his powers of judgment. Particularly as the conditions of his lot grow comparatively prosperous and smooth, he will take care in case the fibre of self-sacrifice be softened, or the heart grow callous.

'Joab turned after Adonijah, though he turned not after Absalom.' He had perhaps one excuse which is never ours. He can hardly have found much in David by this time to command his hero-worship, and this may explain in part his unaccountable lapse from loyalty. The Son of David to whom our fealty is pledged puts no such strain upon His followers. On the contrary, we find more and more reason for our loyalty to His service, as the rising problems of every age call out fresh aspects of the gospel which inspire self-sacrifice and elicit the highest energies of mind and soul in Christian men. If we turn aside from Christ, or abate our confidence in His cause, ours is the discredit of the lapse. For what is faithfulness to God or man worth if it is not faithfulness to death, a faithfulness that will not betray Him or desert Him in the afternoon or in the evening any more than in the morning hours ?¹

SEPTUAGESIMA.

The Labourer with the Evil Eye.

'Is thine eye evil, because I am good ?'—Mt 20¹⁵.

This parable is not an economic tract. Jesus did not attempt to lay the rails on which the trains of industry should run. He lived instead a

life so divinely compassionate that industry must ultimately make peace with Him or suffer torment. But, though this parable does not prescribe industrial methods, we cannot read it, even casually, without seeing the fingers of Jesus probing beneath the surface of the vast realm of 'business.' Is a man out of work because he will not work ? Jesus has no saving grace for such a man except the saving grace of adversity. Is a man out of work because of the callousness of a society which will not seriously grapple with the curse of unemployment ? That tragedy smites Jesus to the core ! He could never have told this story if He had not been moved with pity as He saw men idle in the market-place. What would Jesus say, were He here in the flesh, to the corporation which dismisses men without direst necessity ; or to a labour union which 'strikes' on a negligible pretext ; or to business brains too absorbed with profits to address themselves to the poor man's problem of insecurity of occupation ? This is not an economic tract ; but it is a demand that industry shall exist for man, and not man for industry.

At sunset the labourers in the vineyard receive their wages. Those who were hired last were paid first (the vineyard keeper's eccentric humour comes into play) ; and to their glad surprise they receive a denarius, a full day's wage. Those who worked three hours, six, or nine, are given the same amount. Finally those who have worked all day—a denarius is their payment ! The agreement is fulfilled ; they bargained for a denarius. But the good fortune of those who have worked one hour, three, or nine, excited their ill-tempered complaint.²

Aesop's dog in the manger, and our Lord's labourer with the evil eye, are two companion portraits. Aesop's famous fable taught the very same lesson in ancient Greece that our Lord's present parable taught to Israel in His own day, and still teaches to Christendom in our day.

Is thine eye evil ? said the good husbandman to the murmuring labourer. Now, an 'evil eye' is just our old Bible English for the Latin word 'invidia.' Is thine heart so selfish and so envious as that ? was what our Lord said to this man who could not enjoy his own wages for grudging and growling at his neighbour's wages. Both Aesop's dog and our Lord's dog-like labourer were sick of that strange disease—their neighbour's health. This wretched creature was so full of an evil eye that every one must have seen it. Even if he had held his peace every one must have seen his evil heart running out of his eye. For envy, like love,

¹ J. Moffatt, *Reasons and Reasons*, 95.

² G. A. Buttrick, *The Parables of Jesus*, 161.

will out. And, as our Lord is always saying to us, it will out at the eye. 'As to the motive of those attacks on Goethe,' says Heine, 'I know at least what it was in my own case. It was my evil eye.' Now, who is our Goethe? Who is our fellow-labourer in our own special line of life? 'Potter envies potter,' says Aristotle. Who is our companion potter?

Envy so parched my blood, that had I seen
A fellow-man made joyous, thou hadst mark'd
A livid paleness overspread my cheek.
Such harvest reap I of the seed I sow'd.
O man, why place thy heart where there doth
need

Exclusion of participants in good?

If he is rightly reported, a Greek commentator who bears a great name makes a very shallow remark at this point. He says that it is difficult for him to believe that any man who is really within the kingdom of heaven himself, and is in its service, and is receiving its rewards, could have an evil eye at another man for his work and for his wages in that kingdom. A more senseless and self-exposing annotation was never made. A young friend of Mr. George Meredith's once came to him in an agony of pain and shame. 'This is too bad of you!' he cried. 'Willoughby is me!' 'No, my dear fellow,' said the great writer, 'Willoughby is all of us.' And in like manner, instead of it being difficult to believe that there was ever such a dog in the manger as this murmuring labourer, we are all such dogs, and he who does not know and confess it—the shell is yet on his head. Yes, Willoughby is all of us. The truth is, an evil eye, like this labourer's evil eye, is not only in all our hearts, but it is the agony of every truly good man's heart that it is so. Instead of there being no envy among the disciples of Jesus Christ, and among those who labour in His Father's vineyard, as this stupid old annotator would have us believe; instead of that, the true hellishness of envy is never tasted by any man till he is far up in the kingdom of heaven, and is full of its mind and spirit. Dante was far up on his way to Paradise when the fine dialogue on envy and on love took place. Dante sounds his deepest depths in his heart-searching cantos on envy, even as his most seraphic flights are taken in his cantos on love.

'Behold we have forsaken all, and followed thee; what shall we have therefore?' That miserable speech of Peter's, which gave occasion to this parable, utterly vitiated all Peter's previous work for his Master, however hard he had worked,

and however much he had forsaken for his Master's cause. For it is yet another of the absolute principles of this noble vineyard that it is *motive* in its labourers that counts with its Master.¹

That witch of Alexandria, walking the streets armed with a pitcher of water and a flaming torch, and crying, 'Would that I could quench hell with this water and burn heaven with this torch, so that men would love God for Himself alone,' was mistress of a white magic, not of a black art! Church-going which goes to church to be wrapped in a warm glow of emotion, or in the hope that church-going may be counted unto it for righteousness, debases worship into gross selfishness. So many prayers—so much of heaven; so many good deeds—so much reward! The blasphemy of the *quid pro quo* in religion endures in the Pharisaism of every age! Small wonder that in the Reformation the world demanded an ampler doctrine of 'grace' instead of the dreary rubric of 'works'! The generous soul

. . . throws himself on God, and unperplexed
Seeking shall find him.

Such souls, in Wordsworth's eyes, were the donor and the architect of King's College Chapel, Cambridge. While penurious spirits wondered if such lavish outpouring of money and talent, on a chapel intended only 'for a scanty band of white-robed scholars,' would ever be warranted by commensurate returns, the poet rallied to the defence of people who are prodigal for God:

Give all thou canst; high Heaven rejects the lore
Of nicely-calculated less or more.

The lines summarize the message of the parable.

Not from the hope of gaining aught,
Not seeking a reward;
But as Thyself hast loved me,
O ever-living Lord.
So would I love Thee, dearest Lord,
And in Thy praise will sing;
Solely because Thou art my God,
And my most loving King.

SEXAGESIMA.

The Parable of the Soils.

'Some [seed] fell.'—Lk 8⁵.

1. The Synoptists agree that the parable was spoken from a boat on the shore of the Lake of

¹ A. Whyte, *Our Lord's Characters*, 213.

Galilee. It is reasonably safe to assume that this was on the north-east side of the Lake, somewhere between Capernaum and Bethsaida. Those who have seen the district will recognize the soils alluded to as those of the adjacent countryside.

The ground on the north-east side of the Lake is at least six hundred feet below the level of the Mediterranean, and at one time it must have been completely under water. It is situated at the extremity of a volcanic range, at one time in active eruption. These factors give peculiar geological strata to the soil, which is very fertile in spots where the lava settled upon the limestone foundation, and very barren in places where the watershed bared the rock. In the same field may be found a deep rich soil, a gravel soil, and bare rocky patches.

Of the prickly plants which infest the land only a few need be mentioned ; the Nubek or Jujube is very common, so are also the thistles. Some of these cannot be eradicated easily, and are left to grow in the field.

The sowing of wheat takes place during the months of December and January. While it is, as a rule, fairly cold in Palestine during the sowing season, the Lake district is warmer than other parts, and during the sowing season it is even oppressively warm. Seed falling upon shallow ground germinates quickly, but the strong sun parches such growth, as it is lacking in moisture. All the conditions of growth with which the people of the countryside were familiar are given their value and place in the parable.

2. Holman Hunt's picture of 'The Master at the Door' goes to the heart of the lesson. The human heart is a closed door, which can be opened from within only. The disciples of Jesus were plain folk and they required plain teaching. Jesus tells them by means of the parable that their conception of the office and function of the Messiah is erroneous. He will not force Himself into the hearts of people. Further, His ministry is not to be the unqualified success which they had been led to think it would be. It is, indeed, to be a partial failure, and it cannot be otherwise unless God abrogates the right given to man of freedom of will. The Messiah's function is that of casting abroad the seed ; always it is good seed ; but in certain soils it will not grow at all, and only in the best soil will it yield a hundredfold. This was the seed-thought planted thus early in the disciples' minds—a thought not to yield fruit for many days, but destined to make all things new for them, and for the world.

Is there not a lesson for the teacher in this parable ? Who had a better right to success than our Master ? Who had a message like His ? Yet He knew that the human heart was not to be taken by storm, nor yet captured by oratory. It is enough for the servant to be as his Master. Since it has pleased God to create a domain into which He cannot enter save by invitation, let us not think of forcing it, lest by so doing we fall into the error of the Jews, that God will establish Himself in the human heart by physical or moral force. His method is not force, but pleading, self-sacrifice, and love, and by the application of these, and these alone, can we hope to be doing the Master's work.¹

Mr. Spurr in his latest book, *A Preacher's Notebook*, says : 'The apostles and early evangelists followed the way of their Master. They all taught, and upon the basis of their teaching made their appeal. The greatest evangelists of the ages have followed the same method : St. Dominic and the Friars, Luther, Wesley, Whitefield, Finney, Chalmers, Drummond, and hundreds more. The enduring evangelism has always been of this order. Evanscent evangelism has omitted teaching, and has played with the emotions, or its teaching has been false to the mind of Christ. Jonathan Edwards won 600 converts by one sermon, but the teaching of that sermon was false ; God was misrepresented, and men, believing a lie, were terrified into religion. Within two years they had abandoned their religion, and the New England town became notorious for its wickedness. The converts of that revival turned upon Edwards and drove him from their midst. Men who are anxious for quick results at all costs would do well to recall that bit of history.'

3. But it is hearing, not teaching, that is the primary interest in the parable. The first word of the story challenges attention—'Hearken !' The last word repeats the challenge—'He that hath ears to hear, let him hear.' Hearing is an urgent business. We assume that because initiative is with the speaker a message controls the hearer. But the parts may be reversed : the hearer may control the message. An appeal, even the appeal of Jesus, may be frustrated by unreceptiveness. This is the salient truth of the parable and the ground of its terse counsel : 'Take heed, therefore, how ye hear.'

By some perversity we are quick to blame the sower or the seed, and correspondingly slow to blame the soil. The factors of initiative are

¹ N. Levison, *The Parables : Their Background and Local Setting*, 15.

cankered, so our hearty accusation runs, while the factors of receptiveness are incorruptible. Thus we condemn our political or social leaders when the fault may be in their followers. 'Every man,' said Russell Lowell, 'is a prisoner of his date'; and every leader, we might add, is a prisoner of the visionless sloth of those whom he would rally to his cause. Not that the light of a great man can be utterly quenched: he comes bearing divine fire. He cannot be explained in mundane terms: the sky of heaven's intention opens to let him through. Yet his message may be maimed, his achievement circumscribed, by a stiff-necked generation. 'He did not many mighty works there because of their unbelief.' Similarly we blame the institution rather than the man. We have keen eyes to discover grievous faults in old forms of government, but blind eyes for faults within the governed. Establishing with enthusiasm a new city charter, but leaving unimproved the old quality of citizenship, we are pained at our failure to induce forthwith a heaven on earth. We can detect innumerable flaws in the institution of marriage, but few in married people. Therefore, we cry, 'Away with marriage,' or, if our laws miscarry in justice, 'Away with laws.' A man suffering from indigestion might as wisely cry, 'Away with food.'

But our bitterest quarrel is with the prophet and his message, and our imperturbable complacency is with the hearer. If the prophet would only speak vigorously for this 'cause' or strike lusty blows at that corruption!—by which we mean that religion must become an economic crusade, and be robbed of its essential mysticism. Or if the prophet would 'only stick to the gospel'!—by which we mean that he must take an innocuous orthodoxy for an airing every Sunday, that religion must never be *applied* religion, and that in particular it must never come within telescopic range of modern business or pleasure. If only the prophet were a different man and his message a different message!—on that text, as our magazines (their sensitive finger meanwhile on the pulse of circulation) are well aware, we are always glad to hear a sermon.

Let the sins of the prophets and the impoverishment of the message be frankly admitted. The genuine prophet, conscious of unworthiness, will be first to make confession. But this fact remains: There was once a Messenger who spake 'as man never spake' the words of eternal life—and they nailed Him to a Cross! The fault then was not in the factor of initiative, but in the factor of response;

not in the Sower or the seed, but in the soil. The hearer was to blame: 'Neither will they be persuaded, if one rose from the dead.'¹

Good is the seed the sower sows :

But should it fall on hardened soil,
Birds snatch it ere the seedling grows,
And bootless is the sower's toil.

Good is the seed : but should it light

On rocky ground where soil is thin,
The blade of rash unrooted height
Dies for a lack of sap within.

Good is the seed : but should it drop

On unprepared or thorny ground,
The sower, seeking, finds a crop,
But choked by briars trailing round.

From hardened heart, from shallow soul

Where faith may fade for lack of root,
From choking cares, Lord, keep me whole,
To bear, with patience, perfect fruit.

QUINQUAGESIMA.

Vision and Life.

'For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.'—*1 Co 13¹².*

Is it not true that one of the most perplexing things in connexion with earthly life is the limitation of our knowledge?

Some years ago one of the ablest of our diocesan bishops said: 'We live in an age of immense scientific discovery; yet what do we know? We know nothing.' This brings to mind the avowal made by the great French savant, Professor Richez, to Sir William Barrett: 'We think we know, but we know nothing, nothing whatever.' It cannot be imagined that they meant that we are left without real guidance in life or any spiritual reality that we can believe in. They simply meant that the mystery of existence is not one whit less a mystery for all our increase of knowledge of the way in which Nature works.

We are apt to think we know more than we do because we become accustomed to the presence of fathomless mysteries all around us; we label them with fine names and then half-delude ourselves into believing that we know something of what they essentially are, which is just what we

¹ G. A. Buttrick, *The Parables of Jesus*, 41.

do not know. Take the most insignificant flower in the garden. When we examine it under a powerful microscope, how much wiser are we? What do we really know of the reason why that flower blooms, if there be a reason, or what it is that is shaping its growth, designing its pattern, causing it to rise out of the earth and unfold itself in the particular form it assumes?

That there should be a God is not one iota more difficult of comprehension than that there should be a universe. Yet here is the universe, not to be explained away, and we ourselves belong to it and are no small part of the mystery.

Let us see what light this text has to throw upon it. In the context a somewhat arresting statement is made. The Apostle says that the thing that is real in itself is love; it is not a mode of anything else; it will not become merged into some higher reality to be revealed by and by. 'Love,' he says, 'never faileth.' If we lay fast hold of love, and build that into our souls, we may know of a surety that we are in contact with the heart of the universe. Knowledge of any other kind is more or less ephemeral.

Our knowledge of life is like a child's puzzle picture formed of a hundred different pieces. If we were to pick up one piece only, however highly coloured, however attractive-looking in itself, we could not infer the whole from our observation of that one piece. It is only when we see that piece fitted into its proper place with all the rest that we really understand what it is; we no longer think of it as merely an irregularly shaped bit of wood or cardboard; perhaps we do not think of it at all; it is now viewed in conjunction with the whole to which it pertains; that which is in part is done away.

The metaphor employed in the text is not dissimilar: 'We see through a glass, darkly.' This is explained by most commentators as meaning that a man looking into a mirror with a darkened surface sees but a vague outline of his own features. The mirror might be a piece of metal or polished wood such as was often used for the purpose in New Testament times, and of course the reflection given would be very imperfect. But it is more likely that the Apostle is speaking of looking through a dull glass at something that lies on the other side—'we see through a glass, darkly; but then face to face.' We are, let us say, in a darkened room into which a little light struggles through an almost opaque window-pane. The sun is shining outside; all is gloriously beautiful there; we can dimly discern the features of a friend who is waiting

for us there. Presently he will open the door and we shall go forth and greet him face to face.

When the veil is lifted, we shall know as God now knows us. Know what? Know everything that God knows? The text does not say so; it may be so or it may not. What it says is this: We are to come face to face with our divine friend; we are to know God as God knows us, and in that knowledge all else that we need to know will become clear.

We can know now in some degree the truth that we shall finally come to know in perfection. This is really the governing thought of the text. We can know what God is. A man might have all the skill, all the ability, all the power of the most outstanding among the leaders of men and the pioneers of great achievements, and yet fail to lift even the tiniest corner of the veil that hangs between us and the eternal source of all that is. 'Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away . . . but now abideth faith, hope, love, these three; and the greatest of these is love.'

It is an astonishing fact that there is a kind of faith on which all men are at one, namely, faith in the authority and supremacy of goodness. This is vitally connected with our thought about God. For what is God if He be not this? In the abstract it is conceivable that God might not be good; and men have often toyed with that idea. At the present day the favourite conception with those who doubt the validity of the Christian view of the nature of God is not so much that He is cruel as that He neither knows nor cares anything about us; but it was not always so. For instance, the great Greek legend of the fate of Prometheus is an excellent illustration of the point. Prometheus was represented as one of the immortals who, for having conferred upon mankind a benefit that increased the sum of earthly happiness, was for that reason chained to a rock for ages by the supreme god Zeus, a vulture being set to prey upon his vitals. This terrible punishment was for doing good; it has often been regarded as in principle an anticipation of the Cross of Christ and been compared thereto. Shelley in his great poem, 'Prometheus Unbound,' represents the sufferer as unyielding, thereby showing himself a higher and nobler being than the malignant deity who had the power to torture him. And the poem concludes on this note. This is God, this that requires man's utmost devotion, this in whose vindication cross and shame are willingly accepted and borne; and

this it is which has the last word, no lesser power ;
there is indeed no other God.

To suffer woes which Hope thinks infinite ;
To forgive wrongs darker than death or night ;

To defy Power, which seems omnipotent ;
To love, and bear ; to hope till Hope creates
From its own wreck the thing it contemplates

Neither to change, nor falter, nor repent ;
This, like thy glory, Titan ! is to be
Good, great and joyous, beautiful and free ;
This is alone Life, Joy, Empire, and Victory !

That in substance is the meaning of the text too. God is the best that imagination can conceive or heart adore. We all see it now, dimly, gropingly, uncertainly ; we know it in the worship that we spontaneously accord to all that is lovely and tender, noble and sublime, in human character and life. But we know it best of all in Christ. If Christ had never fought His fight with the powers of darkness we should not be crowning Him with many crowns to-day. It has sometimes been said that the task before Him in Gethsemane and on Calvary was not as hard as ours, because He knew what lay on the other side of it as we do not. That is not true. He knew in part, but full knowledge was withheld from Him just as it is from us, or there would have been no glory in His triumph over death and hell. Our blessed Redeemer had gone unfalteringly and alone to Calvary's foot, and now when He was helpless in the hands of His foes, the Father stooped in the infinitude of His might and bore Him through the dread ordeal which has seated Him on the throne of power for ever more.

This, in our degree, is what God is now doing with us, and it is what we would wish Him to do if we could know as we are known. The things to be gladdest about in this world are not those that come easiest, but those which have called forth what is most Christ-like in will and deed. We

know better than any one can tell us just what those things are, and we are never alone in dealing with them however much it may seem to be so. It is often hard to be unfaithful to one's heavenly vision, to escape the struggle and the strain. No doubt some of us are so at this very moment. We want to avoid sacrifice, to be and do something other than in our immost soul we know we ought to be and do. We know what is required of us to-day, but we cannot see to-morrow ; and we say to ourselves, 'Oh, if I could but get a glimpse of what is on the other side of the mystery ; if I could but know for certain what life is making for ; if I could be as sure of the outcome as I am of the problem !' That we cannot be ; it would not be well that we should. That is why faith is of so much more importance than sight in this world. Its appeal is higher ; its results are finer. Let us determine, then, that from this time forth our lives shall be committed into the hands of Christ to do with as He sees best ; determine that in His name we shall do, not that which cowardice or selfishness or worldliness would prompt us to do, but that which we know our Lord expects of us.¹

We know not when, we know not where,
We know not what that world will be ;
But this we know—it will be fair
To see.

With heart athirst and thirsty face
We know and know not what shall be :
Christ Jesus bring us of His grace
To see.

Christ Jesus bring us of His grace,
Beyond all prayers our hope can pray,
One day to see Him face to Face,
One day.

¹ R. J. Campbell, *Vision and Life*, 5.

A New Phase of New Testament Study.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., ABERDEEN,

SCIENTIFIC study of the New Testament, which is what is meant by that awkward technical word criticism, has to-day entered a new phase. It is being realized that the hunt for the original texts or documents underlying the Gospels could yield

results of only secondary value. Undoubtedly the first three Gospels are recensions and combinations of older documents ; and the literary processes involved can to some extent be described. But such inquiry has not brought any prospect what-

ever of the discovery or reconstruction of any document of the nature of a carefully kept diary or historical sketch of the life of Christ ; and therefore the conclusion that this or that passage has come from some source called Q or L or Ur-Mark possesses a literary or antiquarian interest rather than historical or religious value. Even if one of these dimly discerned earlier writings were before the eye, not as a hypothetical reconstruction, but in an actual, primitive manuscript, the great questions asked about the present Gospels would still demand an answer. Was the writer working from memory ? Or was he summing up in his own language the results of inquiry or research ? Or was he composing his work from current belief or teaching ? What did the primitive writer, who had no older documents before him, put into his manuscript ? This is the really fundamental question. And about it the examination of the text of the ancient MSS, and the discussion of the inter-relations and sources of the Gospels does not give even the promise of any light.

The new method, which has been introduced to English readers by Professor Vincent Taylor,¹ may be called 'Form Criticism.' It begins from the observation that the first three Gospels have this feature that they are composed of sizeable pieces, often short paragraphs, and that these pieces are often of certain recognizable form or pattern. The author is like a builder who uses, not concrete he has to mix, and boards he has to cut, but whole stones ready squared, and doors and frames ready made from a factory ; or he is like a decorator who uses, not brush and his own design and colour, but printed tiles and framed pictures. This fact is open to the inspection of any student of the English Bible. It is unconsciously acted upon by the devotional reader who chooses a few verses for meditation, and by the preacher who selects a theme. Now if it is realized that such paragraphs are the primitive material of the Gospels, and that in tracing their outline and form the finger is laid upon the structural elements of Christian tradition, a step has been taken that leads far behind or beyond the results offered by previous methods. For while it may signify little after all to know that one of these paragraphs or blocks of verses came from Q or L, or is copied from Matthew to Mark, or *vice versa*, it is a really important matter to say that such a short section containing some incident or saying was in existence like a hewn stone or an arrow barbed and feathered, some few decades after Christ's death, ready to hand for a

writer to fit it into his compilation. The very character and 'form' of these sections are clear evidence of the authority their content possesses.

What, then, are these alleged primitive solid fragments of witness or tradition, and what patterns mark them out ? One common form is the short story ending with a dictum of Jesus. Quite a number of sections in the Gospels are of this pattern—some one, possibly quite vaguely suggested, on some possibly uncertain occasion, brings a problem to Jesus and this is what He said. An example is the incident which ends with the famous words, 'Render unto Caesar the things that are Caesar's, and to God the things that are God's. No interest is fixed on time or place or occasion everything leads up to the dictum ; and the story is complete in itself, not depending on any context. This absence of interest in narrative and concentration upon the final authoritative word of Christ is the mark of one definite 'form.' The origin of this form may be taken to be a habit, in view of various common practical difficulties that had to be discussed in Christian gatherings, of asking what was the mind of the Lord, and telling and re-telling some reminiscence which showed how Jesus had settled the question once and for all. Viewed thus, such paragraphs are like pebbles worn smooth by long use. They are evidence of the very early authority attached to the pronouncements of Jesus, and this strengthens the conviction that they give an accurate report of them.

Another form was the miracle story giving an account of the circumstances of a sufferer, his healing, and the resulting amazement of onlookers. The attempt of an evangelist to combine these two forms can be noticed in certain places where the narrative does not flow smoothly. For example, the reader can hardly avoid a feeling that his interest in the story of the man sick of the palsy is distracted a little awkwardly between the cure and the question about the possibility of forgiveness. Form Criticism makes the suggestion that here two forms of the story have been fitted together with the loss of the simple clarity both possessed in separation ; and that it is still possible to disentangle the two versions, and restore each, one as a simple miracle story, the other as one enshrining a doctrinal pronouncement.

The conditions under which these forms of narrative became fixed throw light upon the remarkable difference between the accounts of the Passion and the Resurrection. The story of the Passion was required in its entirety whether for use in worship or in missionary preaching, and so it

¹ *Formation of the Gospel Tradition.*

came to be crystallized in complete consecutive order. On the other hand, in preaching the Resurrection, one story of the Risen Lord's appearance was logically sufficient, and speakers could make their choice among those known. There was no need to set them together in orderly connexion; and this explains the absence of clear relation in the collection of instances gathered together in the Gospels.

Coming to the teaching of Jesus, the parable form is most obvious. But with the idea in mind that the most primitive tradition may be looked for in shaped blocks, it is possible to discern such pieces embedded in longer collections of sayings. One example is the short passage beginning 'Love your enemies.' Another is the section that may be formed by gathering out of the Sermon on the Mount all the verses cast in the form, 'Ye have heard that it was said—but I say—' In this case the form is so inseparable from the content as to give reason to attribute it directly to Jesus, and believe that He sometimes deliberately cast His teaching into memorable poetic structure.

The converse conclusion may also be urged, that where no particular form is discernible in a passage, the passage is not really continuous or meant to be taken in logical connexion, but may be merely a collection of various sayings in which it would be a mistake to try to see an inner unity or development.

It is thus evident that Form Criticism, or the study of the supposed primitive, solid, sizeable fragments of tradition, believes that it reaches

back not merely to the operation of composing a Gospel out of other written material, but to the proceedings of early gatherings of Christians in which the new story, already coming to be a familiar and old story, was told and re-told piece by piece for the purposes of edification and argument, and came piece by piece to have an accustomed pattern. They had all sorts of pressing problems, and for each they had an authoritative solution in some reminiscence of Jesus and His words. The Gospel stories on which a modern preacher rests his sermon were in fact the substance of the short and simple sermons of the earliest churches. They took shape long before any interest was felt in the construction of a systematic biography of Jesus. When at length something like that need was felt, and the attempt made, the best that could be done was to select and piece together material already bearing the marks and possessing the authority of long use.

It may be objected that such a method of study is based on guess-work or imagination rather than on such precise facts as the grammarian or textual scholar regards. The reply will be that it is no defect to turn the insight of the saint or the homiletic instinct of the preacher to scientific use. If it was such insight and instinct that gave its first forms to the Gospel tradition, these gifts may well have a decisive contribution to make to its right evaluation. And it is an advantage of the new method that it can be appreciated by all who have used the Gospels for devotion or for preaching, or have listened to Bible stories or sermons that brought Jesus near.

Contributions and Comments.

1 John i. 9.

THE purpose of this note is not in any way to find fault with Mr. Bryant's most helpful discussion of 'Guidance' in the October number of THE EXPOSITORY TIMES. One point, however, does seem open to question. Quoting St. John's words, 'If we confess our sins, he is faithful and just to forgive us our sins,' Mr. Bryant goes on to say: 'The reference has always been taken to be confession to God in secret.'

Some weeks ago, however, while preparing a series of devotional addresses for a Conference in the Lebanon, I turned up Westcott's note on this

passage and thus read (greatly to my own surprise!): '*confess our sins*, not only acknowledge them, but acknowledge them openly in the face of men. Compare 2²³ 4². 3. 15, Rev 3⁵, Jn 1²⁰ 9²² 12⁴², Ro 10⁹, etc.' Almost all these passages (and others which a Concordance will reveal) are dealing with the Christian profession of faith, and since the essence of such profession is its bold publicity, it seems clear that ὅμολογεῖν is used by St. John and the other New Testament writers of a *public* confession, and that this meaning cannot be excluded in the present passage.

The third paragraph of Westcott's note is also of great value to any of us, whether in the Oxford

Group or not, who are trying to discover the mind of Christ upon the subject through the study of Scripture: 'Nothing is said or implied as to the mode in which such confession is to be made. That is to be determined by experience. Yet its essential character is made clear. It extends to specific, definite acts, and not only to sin in general terms. That which corresponds to saying "we have no sin" is not saying "we have sin," but "confessing our sins." The denial is made in an abstract form: the confession is concrete and personal.'

I wish I had known this passage when writing on 'Sharing' for THE EXPOSITORY TIMES last year.

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Barclay's Doctrine of Gehiculum Dei.

WITH reference to Dr. Bonnar Russell's article in THE EXPOSITORY TIMES for October on 'Barclay's Doctrine of the Inner Light,' there seems a curious resemblance between Barclay's view of the Seed or Light and Vedantism in Indian theology.

Barclay posits the Light as being a spiritual, heavenly, and invisible principle in which God as Father, Son, and Spirit dwells. A measure of this is in all men as a seed. Christ is in that seed as head and His saints as members. As the soul of man is more in the head and heart than in the limbs, so does God dwell more in Jesus the head than in us. So there is in Indian theology, Brahma the principle behind, and in, all phenomena. Out of this principle come somehow the triad of personal gods. Then this world principle is identified with the personal ego. Supreme knowledge of God or Salvation comes when a man sees clearly this identity and can say, 'That art Thou.' The Indian carried out the results of this logically: 'He who knows that supreme Brahma becomes very Brahma' (*Mund.* iii. 2, 9). The Indian loses his individuality and self-consciousness in reaching the infinite Real.

The early followers of George Fox had a tendency to use language of similar import. The Lancashire Justices drew up a petition charging Fox with saying he was equal to God. Margaret Fell wrote to Fox in one of her early letters, 'O our Life, in thy presence is fulness of joy'; and, again, 'O thou fountain of eternal life, our souls thirst after thee.' But after Naylor's fall, this exuberant language was restrained when its misleading tendency was seen; and the wisdom of the group meeting tethered

to earth the perifervid feeling that would soar to perilous heights.

This seed of God is a real spiritual substance which may be felt in the soul, and from its growth are developed the spiritual senses by which we know God. It is separate from the soul and all its faculties, and it is neither conscience nor reason. Barclay's failure to relate this seed to reason proved a source of weakness, for there is no authoritative guidance as to where Truth is. Dr. Rufus Jones thinks that this failure to take due account of the natural function of reason caused Barclay to impart too much Quietism into Quakerism and thus hindered the proper development of Fox's own rich experience in subsequent days.

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Jaw-bone of an Ass.

SAMSON, we read, 'found a new jaw-bone of an ass . . . and smote a thousand men therewith.'

The Hebrew is לְחִיּוֹת מֵרָאֶה טְרוּחָה. *Lehi* (לְחִיּוֹת) is probably derived from a word meaning smoothness. It occurs five times in Jg 15, and in Job 41² is used of the jaw of the crocodile. See also Ezk 29⁴ 38⁴, Hos 11⁴. Ten times *lehi* is translated 'cheek.'

Lehi is also the name for the scene of Samson's exploit, Jg 15^{9, 17, 19}; and in 2 S 23¹¹ an emended text would read to *Lehi* for *into a troop*.

Ramath-lehi, i.e. hill of the jawbone, was probably so called because its shape resembled that of a jaw-bone. Commentators generally compare the Greek Ὀρού γνάθος—the name of a promontory at the southern end of Laconia.

The Hebrew טְרוּחָה ('new') means moist and fresh, not yet too dry, light and brittle for the purpose.

The LXX rendering of the passage is: σταγών ὄνον ἐκρεμμένη.

Σταγών means simply 'jaw-bone.'

The Vulgate has: *Maxilla id est mandibula asini.*

Maxilla means the jaw or jaw-bone, and *mandibula* (derived from *mando*, 'to chew,' 'masticate') is a post-classical word for 'jaw.'

'With the jaw-bone of a camel a follower of Mohammed once killed an unbeliever' ('Judges,' *The Century Bible*, 133).

It may be added to the above statement that חַמּוֹר is a general term for the he-ass, and is derived from the root חַמּר, 'redness,' and means 'the reddish coloured animal.'

The late Dr. C. F. Burney's rendering and emendation of Jg 15¹⁶ is :

And Samson said :

'With the red ass's jaw-bone [I have reddened them right red];
With the red ass's jaw-bone I have smitten a thousand men.'

Samson, who tore a young lion to pieces when 'he had nothing in his hand,' would not need any very formidable weapon for the slaying of men. When the Spirit of the Lord rushed upon him (Jg 14⁶), he was filled with superhuman power, and the point of the descriptions of his exploits lies in the *ease* with which he performed the deed, rather than the exact manner in which it was done.

Nevertheless it would be most interesting to discover if an 'ass's jaw-bone' was the name for a plough or other agricultural implement in some Semitic or kindred language. Both *Lehi* and *Onugnathus* seem to presuppose a myth common to the Danites and Phoenicians, which was probably derived from Babylonia, according to T. K. Cheyne.

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MR. BERNARD HALL has raised an interesting question out of the Samson narrative. Quite clearly we cannot take literally the phrase 'the jaw-bone of an ass.'¹ But equally clearly Semitic difficulties are not likely to be solved by doubtful Etrurian parallels or homely local allusions.

Rather would I suggest that the feature is another fragment of a solar myth. That the story of Samson is based on such a myth is generally accepted, and such incidents as the fox story, the slaying of the lion, and the pulling down of the pillars are easily and readily explicable in the light of it.² And although it is hazardous to force every detail into the framework of a myth, we can at least see if any hints of connexion remain.

Burney³ tells us that traces of solar mythology are clearly to be found in the story of the bursting forth of the spring at Ramath-lehi—the height of Lehi. Now it is significant that the second element of the word (*רַמֶּתֶל*) is the Hebrew for jaw-bone. Furthermore, we know⁴ that the ass was sacred with some of the Semites, and that it is probably a remote ancestor of the horses of the seer. We should observe, in addition, that *רַמֶּתֶל*⁵ suggests reddishness in Hebrew.

These points gather force because of their cumulative value, but it remains for the Orientalist

¹ Jg 15¹⁵. ² Burney, *Judges*, 391.

³ Ib. 405.

⁴ *Religion of the Semites*, 3rd ed., 468.

⁵ *B.D.B.*, ad loc.

to take the question further. In conclusion I would just add the Roman belief⁶ that the Jews worshipped the ass may well be based on the superstitions of the 'Am-ha-aretz who maintained the practices and customs of their early forefathers.

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ἐπίβλημα ῥάκος ἀγνάφου (Mk. ii. 21).

WHEN our Lord says, 'No man seweth a piece of undressed cloth on an old garment : else that which should fill it up taketh from it, the new from the old, and a worse rent is made,' the metaphor gains in vividness and force if it be realized that the 'new' or 'undressed' cloth is really 'unshrunken' cloth.

Originally, a *γναφεύς* was a man who 'carded' or 'combed' wool, or who 'teased' or raised the nap of the woven cloth. It is clear, however, from Mk 9⁸ ('exceeding white, so as no fuller on earth can whiten them') that *γναφεύς* means a fuller, some one who shrinks and whitens cloth when it comes from the loom, and not some one who merely raises the nap on cloth, or who otherwise 'dresses' or finishes it.

Moulton and Milligan (*Vocabulary of the Greek New Testament*) give a case where 'a borrower pledges her κιτῶν(α) ἀγνάφο(ν) λευκό(ν)', "new white shirt," for an advance of 11 drachmas.' In another passage 'P. M. Meyer renders ἀγνάφος "ungewählt, frisch vom Webstuhl."

From this it seems that unfulled cloth was actually used for garments. It must have shrunk very much when washed. This seems to be the point of the saying of Jesus. If you patched your garment with a piece of 'unshrunken' cloth, your patch would shrink and tear away from the garment when you washed it.

ἀγνάφον should be rendered 'unshrunken' instead of 'undressed.' 'Unfulled' is not clear enough, as one naturally thinks only of the bleaching part of the fuller's work.

The same Hebrew word *נָבֵז* (*kābaṣ*) is translated *γναφεύς* and ὁ πλύνων in the LXX, which illustrates the point that the work of a *γναφεύς* was to wash or shrink cloth. [4 Reg. 18¹⁷, Is 7⁸, Is 36² *γναφεύς*; Mal 3² ὁ πλύνων.]

'A piece of cloth often shrinks up to two-thirds of its original length, and about half its original width' (Lipson, *History of the Woollen and Worsted Industries*, 139). R. R. LEWIS.

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⁶ Tacitus, *Ann.* v. iii. 4; Diodor. iv. 148.

Recent Foreign Theology.

Maria.

PROFESSOR VOLZ, of Tübingen, contributes to Sellin's series of O.T. commentaries the volume¹ on Isaiah 40-66. It is marked by all the scholarship, the insight, and, above all, the living interest in religion and its problems which we are accustomed to expect from Volz. The detailed exegesis, which is as interesting as it is elaborate—the discussion of ch. 53 runs to 27 pages—is preceded by an introduction which deals with the prophet and his times, and his gifts as speaker and poet (44⁹⁻²⁰ he treats as prose). The commentary emphasizes throughout the religious value of the prophecy, and especially its theocentric and eschatological character. It treats the prophecy (40-55) as composed of independent pieces, without logical or chronological sequence, though no doubt 40¹⁻¹¹ and 55^{12f.} were deliberately designed as introduction and conclusion; and they were actually delivered before an audience. Volz regards this 'spiritual leader of the exiles' as the founder of the synagogue and the first missionary, whether we are to conceive him as remaining in Babylon or as returning to Palestine and then leaving it to prosecute his missionary work among the 'heathen.' It is remarkable that this great apostle of faith does not use the word faith (but cf. 43¹⁰), but instead 'wait on' and 'fear not.' The important passage 43^{23f.}, which is in line with pre-exilic utterances, stamps him as the foe of the cult. This, together with his indifference to the belief in a Jewish Messiah, prepares the way for a universal religion. Many of the passages, e.g. 48¹⁻¹¹, rejected by some scholars as too stern for Dt.-Is. he retains, as uttered, possibly, on a fast-day. He places 49-55 after the fall of Babylon but before the edict of emancipation, and suggests as a reason for the disappearance of Cyrus from these chapters his friendly attitude to Babylon and Marduk, which made it impossible now to regard him as Jahweh's instrument in the battle for monotheism. The Servant Songs (42¹⁻⁴ 42⁵⁻⁹ 49¹⁻⁶ 50⁴⁻⁹) are regarded as having no real connexion with their context—why they are where they are it is impossible to say: Volz champions the individual interpretation and suggests that they are part of the autobiography of the prophet himself. Ch. 53 he separates from the other Songs as essentially different from them,

the active mission, e.g., which is so prominent in them, being absent from it; it is not a transformation of mythological material, but, in spite of the change of tenses, it is to be interpreted eschatologically and assigned to the fourth or third century. Volz denies the unity of 56-66: the diversity of style and of the theological and historical implications shows the chapters to be a series of unconnected poems, ranging from the seventh to the third century. He dates 66^{1f.} about 520, and regards the passage as delivered in opposition to the (priestly) interest in the Temple encouraged by Hag. and Zec. He treats the traditional text with respect; for the *crux* בְּמִתְּחֵרֶב (53⁹) he suggests בְּמִתְּחֵרֶב in the sense of 'his grave.' We could have wished he had made his attitude to Torrey's view of the date more explicit. All in all, this is a book worthy of its great theme.

How far we still are from a universally acknowledged solution of the Pentateuchal problem is vividly brought home to us by the discussion of the so-called Elohist narrator by Volz, who deals in detail with Gn 15-36, and Rudolph, who deals with the Joseph narrative.² The thesis of both these writers is that the document we have been accustomed to call E is in reality a figment. 'E' represents no tradition independent of J, it is indeed nothing but a later edition of J and may perhaps be ascribed to the Deuteronomic school. Volz fully recognizes the variants, repetitions, and contradictions, but denies that they are due to different documentary sources: even the difference in the names of Deity does not necessitate this conclusion. The repetitions bear a certain analogy to parallelisms, while sometimes they may be explained as summaries. The writers have the courage of their convictions: they give to J chs. 20, 21⁸⁻²¹ and 22, which have been almost universally assigned to E, and even 28¹⁰⁻²², which have been by general consent distributed between J and E. Further, they maintain that there never was a P narrative. P is essentially legislation; and not only the description of the ark in 6¹⁴⁻¹⁶ but ch. 23, which is a real narrative, Volz boldly claims for J. The detailed examination of Gn which is offered is held to confirm these conclusions. Rudolph further argues that the Joseph narrative is not by J, but was incorporated

¹ *Jesaja II*, übersetzt und erklärt von D. Paul Volz (A. Deichert'sche Verlagsbuchhandlung, Leipzig; geh. Mk. 13.60, geb. Mk. 16).

² *Der Elohist als Erzähler ein Irrweg der Pentateuchkritik?* An der Genesis erläutert, von Paul Volz und Wilhelm Rudolph (Töpelmann, Giessen; Mk. 10).

by him in his own work. The writers have been led to their conclusions partly by what seems to them the absurdity of assigning fragments of the same verse to different documents, but also to the frequently conflicting opinions of the critics as to their allocation; but they do not seem to have taken sufficiently into account the similar phenomena presented by the *Diatessaron* of Tatian. The book, however, is very important; and if its conclusions were accepted, it would mark a new epoch in Pentateuchal criticism.

Hans Schmidt¹ discusses the passages usually described as Messianic (e.g. Gn 49⁸⁻¹², Is 7¹⁴, 9^{1ff.}, 11^{1ff.}; Mic 5¹⁻⁴, Zec 9⁸⁻¹⁰, etc.) in the light of the widespread Oriental belief, illustrated by Verg. Ecl. 4, in the return of a divine king, who is destined to rule the world. The figure, e.g., in Is 11^{1ff.} is of mythical proportions; but here, and in many other passages of the O.T., it is apparently to be identified with the historical David. The argument is supported by a great wealth of material which includes the Ras-shamra texts, and in the course of it many interesting suggestions affecting O.T. text or interpretation are made or adopted: e.g. the connexion of the difficult 'Shiloh' with a root which would give it the meaning 'the new born one,' and the conjecture that the traditional pointing of דָּוִיד (David) is not the original one, but was intended to suggest מֶשֶׁח (Messiah).

The latest number of the *Zeitschrift für die alttestamentliche Wissenschaft*² is of very varied interest. Bauer discusses the deities of the Ras Shamra texts, of whom he finds twenty-seven, including several familiar to us from the Old Testament, and he throws fresh light on the problems raised by יְהוָה (Jaw). Humbert traces the formula לְלִיאָהָה, which introduces a threat, to the challenge to single combat (cf. 1 S 17^{45ff.}). Von Rad writes suggestively of the false prophets, pointing out that prophecy was connected with the cult, but by no means confined to it. Press writes on the ordeal in ancient Israel and suggests that this usage lies behind such phrases as 'the cup of Jahweh's indignation.' Caspari continues his studies of the Hebrew text of Sirach. Badè of California argues that the seal of Jaazaniah found at Tell-en-Nasbeh (i.e. probably Mizpah of Benjamin) may well have belonged to the official

mentioned in 2 K 25²³, Jer 40⁸. Hempel emphasizes the lessons which may be learned from the unhappy disputes to which the recent archæological investigations at Shechem have given rise. T. H. Robinson discusses the site and nature of the crossing of the Red Sea and shows that the aim of the later narrative is to enhance the 'miracle.'

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A Compendium of Church History.³

To compress the history of the Christian Church into about five hundred pages is a feat. But the Jena Professor has done it, and the wide circulation of his text-book is a proof that he has succeeded. The first edition was issued in 1907-09. This is the eighth. In a new preface the author replies modestly and firmly to some criticisms of his book, but the mere fact of its popularity is the best answer to any objections. It is a text-book for students, intended to serve as an introduction to the further study of the subject, and the clear, adroit printing, the excellent balance of treatment, and the lucid statement of successive phases, enable the reader to form an adequate idea of how things have gone in the crowded course of these twenty centuries. German students are indeed fortunate to possess such a manual. It conveys the impression, so needful for the student, that this history is coherent and a unity. Like Professor Williston Walker's one-volume History, Professor Heussi's naturally reflects the standpoint of his own country, especially towards the close. The last section, on post-war developments, betrays a soreness over the fate of German missions; indeed the author remarks that 'even before the War opposition to the German missionary societies had started' (p. 494) in Great Britain and America. And the volume closes with a brief account of Albert Schweitzer. Naturally, the recent developments within Germany under Hitlerism are not included. But this tendency to find a climax in the German situation is intelligible, and no foreigner will misunderstand it. The bulk of the book is valuable to students of any country. It would not be easy to find in any language so competent an outline of the subject as Professor Heussi provides in this up-to-date edition of his Compendium.

¹ Der Mythos vom wiederkehrenden König im Alten Testamente, von Hans Schmidt (Töpelmann, Giessen; Mk. I. 20).

² 1933, Heft 2 (Töpelmann, Giessen; Mk. 5).

³ Kompendium der Kirchengeschichte⁴, by Karl Heussi (Mohr, Tübingen; M. II. 25).

Jesus Deluded?

THIS¹ was originally a pendant to the author's History of Investigation into the Lives of Jesus. After twenty years, it is now issued in a second edition. What Schweitzer had in mind was a curious cross-current of criticism which attributed the messianic consciousness of Jesus to a pious hallucination, or, as the term went, to religious paranoia. The leaders of this school belonged mainly to Holland, France, and Germany. They represented much the same type of thought as that which attributed the visions of the Old Testament prophets to delirium or physical excitement, finding religious ecstasy to be fundamentally a product of neurotic illusions. The value of Dr. Schweitzer's monograph was that he brought not only critical acumen but medical knowledge to the discussion. Criticism has long ago passed beyond the crude psychology of this school, but it is serviceable to have Schweitzer's patient, thorough treatment of its vagaries still accessible. In re-reading it, one is reminded of the situation twenty years ago, when the reaction against the idea of Jesus as an ordinary, though remarkable, figure started an emphasis upon his exceptional qualities. If He was neither the prototype of a Protestant pastor nor of a social agitator, was He an unbalanced enthusiast, carried away by some obsession of the first century in apocalyptic Judaism? The question was put, and it was answered in the affirmative by men like Binet-Sanglé, De Loosten, and William Hirsch. The significant features as well as the absurdities of their solution form the theme of Dr. Schweitzer's pages.

¹ *Die psychiatrische Beurteilung Jesu*, by Albert Schweitzer, Zweite, photomechanisch gedruckte Auflage (Mohr, Tübingen; M.1.50).

Pauline Studies.

THIS reprint of Dr. Schweitzer's well-known survey² suggests a hope. Since 1911 the criticism of the Apostle Paul has passed through several important phases, both literary and historical. Tendencies which were noted in 1911 are now either being modified or being replaced by fresh appreciations. Evidently Dr. Schweitzer will never be free to complete his work—that is, to bring it up-to-date. It would be a real service if some younger scholar undertook to analyze critically the developments of thought upon Paulinism during the last twenty years, following the method of this book. To bring out the salient points, to recognize, for example, the alteration of focus produced by recent criticism in the problem of the connexion between Jesus and Paul, would not be an easy task, but it would be of value to any further advance of thought upon the personality of the great Apostle, whose significance is of such crucial importance to an estimate of primitive Christianity. 'It is astonishing,' Bowden once wrote to Newman, 'how few people can perceive or trace a gradual change, either in their own opinions or in those of the world around them.' But such a change is going on, in the estimate of Paulinism, due to the deeper appreciation of the first century. Schweitzer in this book had the wit to notice it and sum it up over twenty years ago. Shall he not have a successor?

JAMES MOFFATT.

New York.

² *Geschichte der Paulinischen Forschung*, by Albert Schweitzer, Zweite, photomechanisch gedruckte Auflage (Mohr, Tübingen; M.5).

Entre Nous.

Theodore, Bishop of Winchester.

On the 27th of February 1932, Bishop Theodore Woods died at the early age of fifty-eight. There seems no doubt that his death was hastened through over-work. No Bishop could have had a more crowded life—there were daily journeyings, for he appeared not only in the Diocese, but everywhere up and down the country, preaching on special occasions. Then there was his international work, his work for Christian unity at home, and his constant efforts on behalf of social welfare.

We are touched to remember how willingly Bishop Woods accepted an invitation to contribute an article to this Magazine. We wrote to him in the summer of 1931 at a time when it now appears he was already overdone. But he accepted our invitation, for he never spared himself if he thought that anything he could do would tell for the Kingdom. On September 10th, 1931, he wrote: 'I could manage an article on some such subject as "The World Crisis and Religion" some time in the course of the later summer, if that would be

convenient, say, in July: possibly, if you thought fit, expanding it into two articles, one dealing with matters as affecting the world abroad, and the other as more definitely affecting our own country.' The articles were never written. In January of the next year there came a letter from Mr. Speak, his private secretary, 'When the Bishop does recover sufficiently to undertake work, he will naturally wish to devote himself to Diocesan duties, which he has had to neglect for so long as a result of his illness.' Soon after this there followed the sad news of the Bishop's death. His biography has just been written by his brother, Edward S. Woods, the Bishop of Croydon, and Frederick B. Macnutt, Archdeacon of Leicester. The publishers are the Society for Promoting Christian Knowledge (7s. 6d. net). It is a biography that we can recommend with the utmost confidence. While it is in no way overweighted, it is packed with facts, all of which serve to make the personality of this great Christian stand out more clearly and more appealingly.

Theodore Woods came of sound Quaker stock. On his mother's side he traced his descent to David Barclay of Ury. His great-grandmother was Elizabeth Fry. It is told that an old lady hearing him preach in a village church in Nottinghamshire, said to him, 'I once had the privilege of hearing your great-grandmother, Mrs. Fry, preach, and if I had shut my eyes while you were speaking I could almost have believed that it was her voice I was listening to again.' His father was Vicar of All Saints', Hereford. Of his parents he says: 'They were as saintly a pair as ever children were blessed with.'

It was while he was at Trinity College, Cambridge, that Woods took what he called a further step forward, making an 'absolute surrender to God's will.' After his time at Ridley Hall and curacies at Eastbourne and Huddersfield, he became incumbent successively of St. Judes, Herne Hill; Kersal, near Manchester; Bishop Auckland, and Bradford.

Here are some pictures of the parish priest which will serve to show how many-sided he was, and how wide was his appeal. When he was at Kersal he took part in the Mission to holiday-makers on the sands at Blackpool. A contemporary paper describes the services: 'The platform was occupied by one man, who kept the people intent by his splendid conducting and rendering of hymns, by his vigorous and sympathetic reading of St. Paul's description of the Christian panoply, and by a series of forceful addresses. He continued for

about an hour. As an exploit it was magnificent, but, better still, there was nothing cheap or wordy about it, and all were deeply impressed.'

His spiritual influence was widely felt by his colleagues. Was a Retreat to be held, the man whom the whole Deanery wished was F. T. Woods. 'The question was raised as to who should conduct it. F. T. W. suggested some names, but it soon became clear that the conductor they wanted was their own Rural Dean . . . the Retreat that followed was an event never to be forgotten.'

In his pastoral work also he never spared himself. A Bradford parishioner wrote after his death: 'He received me as if I were the only person with whom he was concerned that day, and sent me away with a sense of having met with Christ.'

He was ever the humblest of men, and it was a great surprise to him when, in 1916, he was offered the Bishopric of Peterborough. He was one of the leading members of the Liberal Evangelical School, and he took it as a generous recognition of the younger school. Bishop Lang, the Suffragan Bishop, writes: 'He was the man for the moment. . . Undoubtedly it was his broad human sympathy and his claim for God's Rule in all the common life of men that gave him his hold upon the mass of men and women in his Diocese. And behind it all lay the driving power of his personality, and the gusto, almost passion, with which he delivered his message, and which made men of all shades of opinion say, "This man believed what he said with utter sincerity, whether we agree with him or not."

In the summer of 1917 he began the series of pilgrimages which gave him the title of 'The Walking Bishop.' He walked in pilgrim garb—with purple cassock and pilgrim's staff—from village to village, holding services in the churches and in the open air. Many felt, as one woman did, who said: 'Why, it's like the dear Lord Himself walking through the country.' There came a touching letter after his death to Dean Falle:

'DEAR SIR,

I send you stamps 1s. 6d. for the *Good* Bishop's memorial. I can see him now walking along the road with his staff and you by his side, sir. I was standing by the hedge and he gave me a kind smile and waved his hand to me. I shall never forget that, and I liked him for it, and when I think of him a lump comes to my throat. Bishops are nothing to me, but he was different, and I took to him, and I say God bless Him though I'm not

religious. You won't get another quite like him. From a working chap.'

We cannot do better than end the brief account with his brother's words. The Bishop of Croydon writes: 'To my certain knowledge he, like, I suppose, all fine Christian characters and strong Christian leaders, had severe inward battles to fight. He fought hard, and through his contact with the ever-present Living Christ he won. Amid the temptations to religious unreality which beset all parsons, and not least those who hold high office in the Church, he did succeed in remaining a holy and humble man of God, convincing others of the truth of spiritual things by the sheer reality of his own faith and life.

' And he died in the same gallant Christian fashion in which he had lived. In those last hours, as we watched beside him, he, conscious almost to the end, was quite aware that his Summons had come, and as Death drew near, his dauntless faith and sincerity and courage made that last enemy, that great Intruder, look curiously small and wonderfully impotent. Some of us feel now that we know, as we never knew before, that for the Christian death can be, and should always be, swallowed up in victory.'

Quaker Ways.

' Reginald Hine, in his "Mirror for the Society of Friends," describes them (the Quakers) as: "wise and inflexible, calm and uneager, sedate and grave, covered all over with what Mary Howitt, herself a Friend, termed, 'utmost solemnity and shut-up-ness.'" Nevertheless they had very frequently a quiet twinkling humour often shown in very unexpected ways: for instance, it is recorded that after a minister on one occasion had given a learned and difficult discourse far above the heads of the assembled Friends, an old lady got up and in a high quavering voice said: "Christ said, 'Feed my lambs,' He never said, 'Feed my giraffes.' " ¹

ANTHOLOGY.

Goethe.

New Year is the season for anthology. For we are in the mood to choose a book to company with through the year that is ahead. And this January there are a number to choose from. *The Practical Wisdom of Goethe* is an anthology chosen by Emil Ludwig. If this is to our mind we may safely leave the choice of quotations to Emil Ludwig. He is steeped in Goethe, for he has been his biographer,

¹ A. Ruth Fry, *Quaker Ways*, 233.

and for the sake of this anthology, he tells us, he searched through his books (Goethe published one hundred and fifty volumes), letters, and records of talk. The anthology, which first appeared in Germany in 1931, has now been translated by F. Melian Stawell and Nora Purtscher-Wydenbruck. The publishers are Messrs. Allen & Unwin, and the price is 6s. net. We have picked out two of the poetical selections for quotation :

Unless our eyes had something of the sun
How could we ever look upon the light?
Unless there lived within us God's own might
How could the Godlike give us ecstasy?

Gentle Reminders, 3.

One pulse throughout the infinite
Ceaslessly ebbs and flows,
The myriad lines of the mighty heavens
One another enclose.

From all things, giant star and star-dust,
Streams out the joy of life,
And the peace of God the Lord is lying
At the heart of all the strife.

Gentle Reminders, 6.

Dickens.

An anthology for Dickens lovers, by Mr. H. Newton Wethered and Mr. Charles Turley, has been published by Messrs. Seeley, Service & Co. (7s. 6d. net) with the title *Dickens All the Year Round*. We are inclined to agree with the claim on the cover: 'This book comprises the Best of Dickens.' There is a stimulating introduction by Mr. Bernard Darwin. The anthology is arranged for daily reading. Here is the portion for January 30th:

' Jany. 30.—DAVID'S FIRST IMPRESSIONS. Here is our pew in the church. What a high-backed pew! With a window near it, out of which our house can be seen, and is seen many times during the morning's service, by Peggotty, who likes to make herself as sure as she can that it's not being robbed, or is not in flames. But though Peggotty's eye wanders, she is much offended if mine does, and frowns to me, as I stand upon the seat, that I am to look at the clergyman. But I can't always look at him—I know him without that white thing on, and I am afraid of his wondering why I stare so, and perhaps stopping the service to inquire—and what am I to do? It's a dreadful thing to gape, but I must do something. I look at my mother, but she pretends not to see me. I look at a boy in the aisle, and he makes faces at me. I look

at the sunlight coming in at the open door through the porch, and there I see a stray sheep—I don't mean a sinner, but mutton—half making up his mind to come into the church. I feel that, if I looked at him any longer, I might be tempted to say something out loud; and what would become of me then? I look up at the monumental tablets on the wall, and try to think of Mr. Bodgers, late of this parish, and what the feelings of Mrs. Bodgers must have been, when affliction sore, long time Mr. Bodgers bore, and physicians were in vain. I wonder whether they called in Mr. Chillip, and he was in vain; and if so, how he likes to be reminded of it once a week. I look from Mr. Chillip, in his Sunday neckcloth, to the pulpit; and think what a good place it would be to play in, and what a castle it would make, with another boy coming up the stairs to attack it, and having the velvet cushion with the tassels thrown down on his head. In time my eyes gradually shut up; and, from seeming to hear the clergyman singing a drowsy song in the heat, I hear nothing, until I fall off the seat with a crash, and am taken out, more dead than alive, by Peggotty.—*David Copperfield.*

James Moffatt.

And now we come to our anthology *par excellence*—the anthology of James Moffatt. It is not an anthology from his own writings, though this might be prepared without difficulty, but one chosen by him according to his own catholic likings and from the widest range of reading in history, biography, and literature.

He and She: A Book of Them, he calls it (Hodder & Stoughton; 12s. 6d.). What does he mean by this use of Donne's words? Let the reader of this notice get the book the better to satisfy his curiosity. He will not be disappointed, for this is a book to take one's ease with through the year, enjoying the company of 'some who are as engaging still as when they first stepped into our human company, with some dint of real character, some hearty utterance, or even some impassioned accent, that makes such men and women in a sense our own.' This is an anthology for all moods and all tastes, but from which we cull a few of the soberer quotations which would serve to point some needed lessons:

'When Charles Wesley graduated from Oxford in 1730, he received this note from the rector of Epworth: "You are now launched fairly, Charles; hold up your head, and swim like a man; and when

you cuff the wave beneath you, say to it, much as another hero did,

Carolum vehis, et Caroli fortunam.

But always keep your eye fixed above the pole star, and so God send you a good voyage through the troublesome sea of life, which is the hearty prayer of your loving father."

'The Duchesse de Nemours (says Saint-Simon in his *Memoires*, for 1707) had an extremely bad temper, and could not forgive. When some one asked her if she ever said the Lord's Prayer, she answered that she did, but that she silently passed over the clause about one's enemies.'

'It is at all times easier to be a Piagnone, a Puritan, a member of a party, than it is to love God and deny one's self.'

Mrs. Oliphant, *Makers of Florence* (ch. xii.).

'In his *Autobiography* Benjamin Franklin reports the effect of George Whitfield's preaching at Philadelphia on behalf of an orphanage. "I happened soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded, I began to soften, and concluded to give the coppers. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably that I emptied my pocket wholly into the collector's dish, gold and all."

NEW POETRY.

Lauchlan MacLean Watt.

Dr. Lauchlan MacLean Watt, Moderator of the Church of Scotland, has found time amongst all his ministerial and administrative work to write both prose and verse. The list of volumes which he has published makes a goodly show. But it is through some of the poems, published under the title *The Tryst*, that he is most widely known and has most endeared himself. It will be remembered that the late F. B. Meyer during his last hours found the greatest comfort in what is probably the best known of the poems—'The Long Last Mile,' with its opening lines :

Carry me over the long last mile,
Man of Nazareth, Christ for me!

The poems, which first appeared in 1907, have been out of print for many years. A new edition (Allenson ; 3s. 6d. net) has now come out. This contains several hitherto unpublished poems. We have no copy of the first edition at hand, but, unless our memory fails us, the verses which we quote below are new :

GOING ON AFTER GOD.

Stay, if you choose,
In the track where the crowds have trod,
Gaining what still they lose,
Following the star in its flight,
On through the gloom of the night,
Through the deep valleys, and over the
height
I am going on, after God !

Stay, if you choose,
Where the clatter and sin never cease,
Seeking what still they refuse.
Far past life's passionate crying,
The selling of Fame and the buying,
Where the great silences softly are lying,
I seek for the palace of peace.

Stay, if you choose :
Yet Love and Life wait in the way,—
Alack, what beauty ye lose !
Peace, where before ye knew pain,
And Faith, where believing was vain,
And Hope that was dying, is quickened again,
As we pass to the joy of God's day.

Stay, if you choose ;
Yet alack ! low and chill as the sod
Is the life ye must use.
Ah, walk where the weary have need,
Bringing love where the crucified bleed :
To wake the dumb yearning to utterance
and deed,
I am going on after God.

G. F. Bradby and J. W. Hunkin.

This month is rich in anthology. We have already drawn attention to three, and now we have a volume of poems arranged to follow the order of the Sundays and Saints' Days in the Book of Common Prayer. *Through the Christian Year* is the title given to the collection (S.C.M. ; 3s. net). The poems are old and new, but we are most concerned with the latter. There is a considerable number of these ; they are all worthy of a place in the anthology, and they are all the work of

the two scholars who have selected and arranged the verses. The poem which we quote for the New Year is by Mr. Bradby—formerly Headmaster of Haileybury College. His co-editor is the Ven. Archdeacon Hunkin. He is the author of the selection for the Second Sunday after the Epiphany—four lines only, but they remain in the memory.

THE NEW YEAR.

Seed-time and harvest, sun and showers,
The winds of March, the wealth of May,
The songs of birds, and scent of flowers,
They came, and were not for a day ;
Another year, with knell and chime,
Has passed into the gulf of Time.

The world grows old, the past grows dim,
The shadow creeps along the wall :
But there is neither Time with Him,
Nor change, whose love has fashion'd all ;
What He has hallow'd cannot die,
But lives in Him eternally.

All that was blest in vanish'd years,
The hopes we shared, the love we gave,
The joy, the beauty, and the tears,
Are harvested beyond the grave,
For some new life, where doubt is still'd,
All faith confirmed, all love fulfill'd.

Let the years die ! Love never dies,
For He is Love : and at the last,
Whatever in the future lies
Is one with the eternal past.
His Love, our Faith, shall banish fear,
And Hope ring in the new-born year.

THE SECOND SUNDAY AFTER THE EPIPHANY.

'Give us for wine the wine of youth,' men say,
'Drawn in the shining morning of our day.'
But they who have the Master as their guest
Drink at the last the best.

Errata.

An error in the spelling of Jung's name in the 'Notes of Recent Exposition' last month was detected too late for alteration, and is regretted.

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